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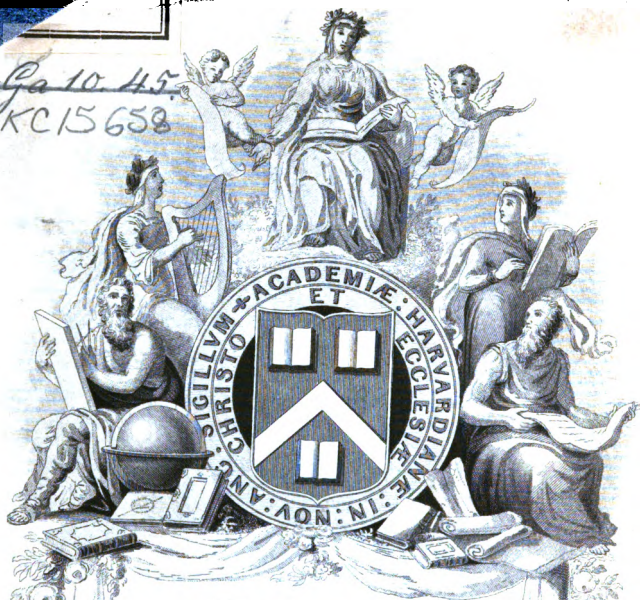
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*The Gift of
Mr. Samuel A. Green,
of Groton,
Mass.*

*Recd. June 29,
1853.*

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FABULÆ ÆSOPI Selectæ,

OR

Select FABLES of ÆSOP;

WITH

AN ENGLISH TRANSLATION,
more LITERAL than any yet extant,

Designed for the Reader INSTRUCTION of
BEGINNERS in the *Latin Tongue*.

By H. CLARK E,
TEACHER of the LATIN LANGUAGE.

The TENTH EDITION, Corrected.

L O N D O N:

Printed for J. F. and C. RIVINGTON, S. CROWDER, T.
LONGMAN, B. LAW, G. G. J. and J. ROBINSON,
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P R E F A C E.

WHOEVER hath duly considered the great Difficulty there is in our first encountering with the Idioms of the *Latin* Tongue, the Variety of *English* Words, which will sometimes answer to one *Latin* one, with the many Mistakes which Boys must naturally be liable to, who cannot immediately form any tolerable Judgment of the Thing which They are engaged in; must surely, in some Measure, be brought to acknowledge, that the having Things explained and cleared up to their Understandings, as They go along, is the

P R E F A C E.

best and only Means of making Them eager and desirous to learn. And here, perhaps, It may be somewhat of a real Help to throw the Language into a yet more easy Light, and to descend a little lower, than Others have hitherto submitted Themselves to. For I will not refuse to own, that I am apprehensive, the Fear of too great a Baldness in the Translation hath deterred even Those, who have carried this Affair farther than was at first imagined It could ever have gone, from rendering it so plain, that Children might still the more readily come into the Knowledge of the Construction, and form a better and quicker Idea of the different Parts of Speech.

Things relating to Instruction cannot well be made too easy, but to write

in the Terms of a Pedant, or in such a Lowness, or Poverty of Expression, as dwindleth almost into Nonsense, is a Hardship too great to be submitted to by any Man of Spirit. But alas! Freedom of Stile is one Thing, and literal Translation another; and the best Way to commence an Acquaintance with any Language, is first to read a great deal of a verbal Translation. When single Words have been apprehended rightly, a Number of them may be readily put together, the remembering that such a Word is *Latin* for such a Thing affording Learners the greatest Pleasure and Incitement toward the making a Progress more considerable; whereas, by attempting the Construction of Phrases too soon, they become lost, and bewildered in a Maze.

P R E F A C E.

It hath been thought proper therefore to make the *English* Words here to answer to the *Latin*, as Gramatically as possible; and, where more expressive Ones might often have been made Use of, Those, which are most usually met with, have been judged the most convenient; the varying the Phrase too much at first tending rather to confound, than graft any Thing in the Memory.

* A new Edition of *Æsop*, with the *Latin* and *English* each in their distinct Columns, had been long ago wished for; but, as Mr. *Locke* had before suffered an Interlineary Version of it to be printed with his Name in the Title Page, it is highly probable, Nobody

• Vide PREFACE TO CLARKE'S CORDERY.

would

P R E F A C E.

would venture to undertake such a Thing; altho' You are told in the *Preface*, that the Design was to help Those, who had not the Opportunity or Leisure to learn the *Latin Language* by *Grammar*; which, consequently, did not lead Him to have the *English* made with the greatest Grammatical Strictness to the *Latin*, and left Room for something to be attempted, which might be afforded at an easier Rate, and what might better answer the Purposes of a Common School-Book.

Upon the whole, You have here a Collection of the greatest Part of the *Fables* done in an easier Manner, than any yet extant; and the farther You enter into the Book, You will find such little Liberties taken in the *Expression*

P R E F A C E.

as may naturally suit with *tender Capacities*, while the Judgment ripens by Degrees.

Besides, the Advantage of the *Roman* and *Italic Characters* being alternately used for the better Instruction of *Young Beginners*, This *Translation* is contrived to answer *Line* for *Line* throughout; and Care hath been generally taken to avoid the *Breaks of Words* so frequent in Things of this Nature, that It is next to an *Impossibility* now to mistake.

SELECÆ

SELECTÆ
FABULÆ ÆSOPI.

SELECT
FABLES of ÆSOP.

FABLE I.

De GALLO.

Of the Cock.

GALLUS, dum vertit
Stercorarium, offendit
Gemmam, inquires, Quid
reperio Rem tam nitidam?
Si Gemmarius reperisset Te,
Nihil esset lætius
Eo, ut Qui sciret
Pretium: Quidem est
nulli Usui Mihi, nec æstimo
Magni; imo equidem
mallem Granum Hor-
dei omnibus Gemmis.

A Cock, while he turns up
a dung-hill, finds
a Jewel, saying, Why
do I find a Thing so bright?
If a Jeweller had found Thee,
Nothing would be more joyful
than He, as Who would know
the Price: Indeed it is
of no Use to Me, nor do I esteem it
at a great Rate; nay indeed
I had rather have a Grain of Bar-
ley than all Jewels.

MORAL.

Intellige per Gemmam Ar-
tem & Sapientiam; per Gal-
lum, Hominem solidum &
volup-

THE MORAL.

Understand by the Jewel
Art and Wisdom; by the C-
a Man foolish

SELECT FABLES OF ÆSOP.

*voluptarius; nec Stulti voluptuous; neither Fools
amant liberales Artes, cum love liberal Arts, when
nesciant Usus earum; they know not the Use of them;
nec Voluptarius, quippe nor a voluptuous Man, because
Voluptas sola placeat Ei. Pleasure alone pleases him.*

F A B L E II.

De CANE & UMBRA.

Of the DOG and the SHADOW.

CANIS trans fluvium,
vovebat Carnem Rivi;
Sole splendente, Umbra
Carnis lucebat in Aquis:
5- Quam Ille videns, & avidè
ca, tantis, perdidit Quod erat
in Faucibus: Itaq; percussus
Jacturâ & Rei &
Spei, primum stupuit; de-
inde recipiens Animum sic
elatravit: Miser! Medus
deerat tuæ Cupiditati:
Erat satis superque,
ni despuiſſes. Jam,
5- per tuam Stultitiam, est
minus Nihilo Tibi.

A Dog swimming over a River,
carried Flesh in his Chops;
the Sun shining, the Shadow
of the Flesh shone in the Waters;
which He seeing, and greedily
catching at, lost what was
in his Jaws: Therefore struck
with the Loss both of the Thing and
his Hope, at first He was amazed;
afterwards taking Courage thus
he barked out: Wretch! Moderation
was wanting to thy Desire:
There was enough; and too much,
unless thou hadst been mad. Now,
thro' thy Foll, there is
less than Nothing for Thee.

MOR.

MOR.

Sit Modus tuæ
Cupiditati, nè amittas
certa pro incertis.

Let there be Moderation to thy
Desire, lest thou lose
certain things for uncertain.

F A B L E III.

De LUPO & GRUE.

Of the WOLF and the CRANE.

DUM Lupus vorat
Ovem, forte Offa
hæret in Gulâ, ambit,
5- Nemo opitulatur;
Omnes d'ſtant, eum tuſſe
Præmium suæ Voracitatis:
 tandem multis Blanditiis plu-

WHILE a Wolf devoureth
a Sheep, by chance the Bones
stuck in his Throat; He goes about,
asks Help, Nobody assists;
All say, that he had got
the Reward of his Greediness:
At length, with many Flatteries

pluribusq; *Promissis*, inducit
Gruem, ut, *longissimo*
Collo inserto in *Gulam*,
eximeret Os *infixum*.
Verum illud *Ei* petenti
Præmium, inquit, *Inepta*,
abi, non habes sut, quod
vivis? *Debes* tuam *Vitam*
 Mihi; si vellem, poteram
 præmordere tuum Collum.

and more *Promises*, He draws in
 the *Crane*, that her very long
 Neck being thrust into his Throat,
 She would pull out the Bone fixed in.
 But He played upon Her asking
 a *Reward*, saying, Fool,
 go away, hast thou not enough, that
 thou livest? Thou owest thy Life
 to Me; if I would, I was able
 to bite off thy Neck.

MOR.
 Quod facis ingrato,
 perit.

MOR.
 What thou doest for the ungrateful,
 perishes: b.

FABLE IV.

De Rustico &
 Colubro.

Of the COUNTRYMAN and
 the SNAKE.

Rusticus tulit Domum
 Colubram repertum in
 Nive, præpe enectum. Frigore;
 adjicit ad Focum:
 Coluber recipiens Vim,
 Virusque, deinde non ferens
 Flammam, infect omne Tu-
 guriū Sibitādo. Rusticus
 corripit Sudem accurrit,
 & expostulat Injuriam
 cum Eo Verbis Verberibusq;
 Num referet has
 Gratias? Num eriperet
 Vitam Illi, Qui dederat
 Vitam Illi?

A Countryman brought Home
 a Snake found in
 the Snow, almost dead with Cold;
 He lays him to the Fire;
 The Snake recovering Strength,
 and Poison, then not bearing
 the Flame, filled all the Cot-
 tage with Hissing. The Countryman
 snatching a Stake runs up,
 and expostulates the Injury
 with Him in Words and Blows,
 Whether he would return these
 Thanks? Whether He would take
 Life from Him, Who had given
 Life to Him?

MOR.

Interdum fit, ut
 Tibi, Quibus
 Tu profueris; & si mere-
 antur malè de Te, de Quibus
 Tu meritis sis bonè.

MOR.

Sometimes it happens, that
 they are hurtful to Thee, whom
 Thou hast profited; and They de-
 serve ill of Thee, of Whom
 Thou hast deserved well.

F A B L E

FABLE V.

De APRO & ASINO.

Of the BOAR and the Ass.

DUm iners Afiosus irridibat Aprum, Ille indignans frendebat. Ignavissime, fueras - quidem meritis Malum; sed etiam si fueris dignus Pœnâ, tamen Ego sum indignus, qui puniam Te. Ride tutus; nam es tutus ob Inertiam.

MOR.

Demus Operam, ut cum audamus, aut patiamur indigna Nobis, nè dicamus, aut faciamus indigna Nobis. Nam mali & perditum plerumque gaudent, si Quispiam bonorum resistat iis; pendunt Magni, Se haberi dignos Ultione. Imitemur Equos, & magnas Bestias, Qui præterunt oblatrantes Caniculos cum Contemptu.

WHile the sluggish Ass laugh'd at the Boar, He fretting gnashed his Teeth. Most slothful Wretch, thou hast indeed serv'd Evil; but although thou hast been worthy of Punishment, yet I am unfit, who may punish Thee. Laugh secure, for thou art safe for thy Sluggishness.

MOR.

Let us give an Endeavour, that when we hear, or endure Things unworthy of us, We do not say, or do Things unworthy of Us. For bad and lost Men generally rejoice, if Any one of the good resist them; they value it at a great Rate, that they are accounted worthy of Revenge. Let us imitate Horses, and great Beasts, who pass by barking Curs with Contempt.

FABLE VI.

De AQUILA & CORNICULA.

Of the EAGLE and the JACKDAW.

Aquila nacta Cochleam, non quivit eruere Picem Vi, aut Arte. Cornicula accedens dat Consilium, suadet subvolare, & è sublimi præcipitare Cochleam in Saxa; nam sic fore, ut Cornicula frangatur. Cochlea manet Humi, ut præstoletur Casum: Aquila

AN Eagle having got a Cockle, was not able to get out the Fish by Force, or Art. The Jackdaw coming up gives Counsel, persuades her to fly up, and from on high to throw down the Cockle upon the Stones; for that so it would be, that the Cockle would be broken. The Jackdaw stays on the Ground, that she may watch the Fall: The Eagle

*Aquila præcipitat; The Eagle throws it down;
 Testa frangitur; Piscis The Shell is broken; The Fish
 subripitur a Cornicula; is snatched away by the Jackdaw;
 elusa Aquila dolet. the deluded Eagle grieves.*

MOR.

MOR.

*Noli habere Fidem Be not willing to have Faith
 Omnibus & fac in all Men, and do
 inspicias Consilium, quod you look into the Counsel, which
 acceperis ab Aliis; you have received from others;
 nam Multi consulti non for Many being consulted do not
 consulunt suis Con- counsel for their Con-
 sultoribus, sed Sibi. sultors, but for Themselves.*

F A B L E VII.

*De CORVO &
 VULPECULA.*

*Of the CROW and
 the FOX.*

*C*ORVUS nactus Prædam, Crow having got a Prey,
 strepitat in Ramis: mak sa Noise in the Branches:
 Vulpecula videt Eum gestientem, accurrit: Vulpes, the Fox sees Him rejoicing,
 inquit, impertit Corvum runs up: The Fox,
 plurima Salute. Sæpenumero says he, compliments the Crow
 audiveram, Famam esse with very much Health. Very often
 Mendacem, jam experior Re had I heard, that Fame was
 ipsa: Nam, ut fortè præ a Liar, now I find it in the Fact
 tereo hac, suspiciens Te in itself: For, as by Chance I pass
 Arbore, ad volo, culpans by this way, seeing You in
 Famam: Nam Fama est, Te the Tree, I fly to you, blaming
 esse nigriorem Pice, & v' deo Fame: For the Report is, that you
 te candidiorem Nive. Sanè in are blacker than Pitch, and I see
 meo Judicio vincis Cygnos, you whiter than Snow. Truly in
 & es formosior alba my Judgment you surpass the Swans,
 Hederâ. Quod si, ut and are fairer than the white
 excellas in Plumis, ita & Ivy. But if, as you excel
 140-Voce, equidem dicerem te in Feathers, you do so also
 Reginam omnium Avium. in Voice, truly I should call you
 Corvus illictus hac Assen- the Queen of all Birds.
 tiun. ulâ, apparat ad The Crow allured by this Flattery,
 canendum. Verò Caseus prepares to
 excidit è Rostro; Quæ sing. But the Cheese
 correpto Vulpeculâ, fell from his Beak;
 tollit being snatched by

collit Cachinnum: Tum *he sets up a Laughter: Them*
demum Corvus, Pudore *at last the Crow, Shame*
juncto Jacturæ Rei, *being joined to the Loss of the Thing,*
dolet, *grieveth.*

MOR.

MOR.

50- Nonnulli sunt tam avidi *Some are so greedy*
 Laudis, ut ament Assen- *of Praise, that they love a Flat-*
 tatore[m] cum suo Probro & *terer with their own Disgrace and*
 Damno. Homunciones hujus *Damage. Men of this*
 Modi sunt Prædæ Parasito. *Kind are a Prey to the Parasite.*
 Quid si vitâssis Jactan- *But if you had avoided Boast-*
 tiam, facile vitaveris *ing, easily would you have avoided*
 pestiferum Genus Assen- *the pestilent Race of Flatter-*
 tatorum. Si Tu velis esse *ers. If Thou art willing to be*
 Thrafo, Gnatbo nusquam *a Thrafo, a Gnatbo never*
 deerit Tibi. *will be wanting to Thee.*

F A B L E VIII.

De CANE & ASINO.

Of the Dog and the Ass.

DUM Canis blandiretur *While the Dog fawned on*
 Hero & Familiæ, *his Master and the Family,*
 Herus & Familia demulcent *the Master and the Family stroke*
 Canem. Asellus, videns *the Dog. The Ass, seeing*
 id, gemit altissimè; Nam *that, groans most deeply; for*
 cepit pigre Sor- *he began to be weary of his Con-*
 tis: Putat iniquè compa- *dition: He thinks it unjustly or-*
 ratum, Canem esse gra- *dered, that the Dog should be ac-*
 tum cunctis, *ceptable to all, and be fed*
 10- herili Mensâ. & *from his Master's Table, and*
 consequi Hoc Otio *that he should get This by Idleness*
 Ludoque: Sese con- *and Play: that Himself on the*
 trà portare Clitellâ, *contrary carried the Dorsers,*
 cadi Flagello, esse *was beaten with the Whip, was*
 nunquam otiosum, & tamen *never idle, and yet*
 odium cunctis. Si hæc *obious to all. If these things*
 fiant Blanditiis, statuit *are done by Fawnings, he resolves*
 sectari eam Artem, quæ sit *to follow that Art, which is*
 tam utilis. Igitur quo- *so profitable. Therefore on a cer-*
 20- dam Tempore tentaturus *tain Time about to try*
 Rem, procurrit obviam *the Thing, H. runs in the Way*
 Hero redeunti Domum, *to his Master returning Home,*
 sub- *leaps*

subfilit, *pulfat* Un-
gulis. *Hero* exclamante,
Serui accurrere &
ineptus *Æsellus*, qui credidit
Se *urbanum*, vapulat.

MOR.

Omnes non possumus omnia ;
nec omnia decent omnes.

Quisque faciat, quisque
tentet id, quod potest.

leaps on Him, strikes him with
his Hoo's. The Master crying out,
the Servants ran to him, and
the Silly *Æs*, who thought
Himself curtsy, is beaten.

MOR.

We all cannot do all things ;
nor do all things become all Men.

Let every one do, let every one
try that, which he is able.

F A B L E IX.

De LEONE & quibusdam
aliis.

Of the LION and some other
Beasts.

LEO pepigerat cum
Ove quibusdamque
aliis, Venationem fere
communem.

THE Lion had agreed with
the Sheep and some
others, that the Hunting should be
common.

Cervus capitur : singulis
incipientibus tollere singulas
Partes, ut convenerat,
Leo irrugit, inquit, una
Pars est, mea, quia sum
dignissimus ; altera item
est mea, quia præstantis-
simus Viribus ; porro
vendico tertiam, quia su-
daverim plus in capiendo
Cervo ; denique, nisi con-
cesseritis quartam, est actum
de Amicitia.

They hunt,
a Stag is taken : all
beginning to take their single
Parts, as had been agreed,
the Lion roared, saying, one
Part is mine, because I am
the most worthy ; another also
is mine, because I am most ex-
cellent in Strength ; moreover
I claim a third, because I have
sweated more in taking
the Stag ; lastly, unless you will
grant the fourth, there is an end
of Friendship. His Companions
bearing this, depart
empty and silent, not having dared
to mutter against the Lion.

Socii
audientes hoc, discedunt
vacui & taciti, non ausi
mutire contra Leonem.

MOR.

MOR.

Fides semper fuit rara :
apud hoc Seculum est rarius ;
apud potentes est, &
semper fuit, rarissima. Quo-
circa est facius vivere cum
Pari. Nam, Qui vivit
cum potentiore, sæpe habet
ne-

Faith always has been rare :
in this Age it is rarer ;
among the Powerful it is, and
always has been, most rare. Where-
fore it is better to live with
an Equal. For, He who
with one more powerful,

necesse concedere de suo a Necessity to depart from his Right.

FABLE X.

De LEONE & MURE.

LEO *desistit* Æstu
Cursuque quiescebat sub
 Umbrâ, *super* viridi Gra-
 mine; Grege Murium per-
 currente ejus Tergum, ex-
 perrectus, comprehendit
 Unum ex illis. Captivus
 supplicat, clamat, Se esse
 indignum, cui Leo
 irascatur. Ille, reputans
 fore Nihil Laudis
 in Nece tantillæ Bestiæ,
 dimittit Captivum. Non diu
 postea, Leo, dum currit
 per Saltum, incidit in
 Plagas: Rugit, sed non
 potest exire. Mus audit
 Leonem miserabiliter rugin-
 tem, agnoscit Vocem,
 crepit in Cuniculos, quærit
 Nodos, quos invenit,
 corroditque; Leo evadit
 e Plagis.

MOR.

Hæc Fabula suadet Cle-
 mentiam potentibus; Etenim
 ut humanæ Res sunt in-
 stabiles, Potentes ipsi
 interdum egent Ope humil-
 limorum; quare prudens
 50 Vir, etsi potest, timet
 nocere vel vili Homini; sed
 Qui non timet nocere
 alteri, desipit valde.
 Quid ita? Quia, etsi jam
 fretus Potentiâ, metuit
 Neminem, forsitan, posthac
 erit,

Of the Lion and the Mouse.

THE Lion tired with Heat
 and running rested under
 the Shade, upon the green Grass;
 a Company of Mice run-
 ning over his Back, having ap-
 proach'd, He takes
 One of them. The Captive
 begs, cries, that He was
 unworthy, whom the Lion should
 be angry with. He, thinking
 there would be Nothing of Praise
 in the Death of so little a Beast,
 dismisses the Captive. Not long
 after, the Lion, whilst He runs
 thro' the Forest, falls into
 the Toils: He roars, but can-
 not get out. The Mouse hears
 the Lion miserably roar-
 ing, knows the Voice,
 creeps into the Holes, seeks
 the Knots, which He finds,
 and gnaws; the Lion escapes
 out of the Toils.

MOR.

This Fable recommends Cle-
 mency to the powerful; For
 as human Things are un-
 stable, the Powerful themselves
 sometimes want the Help of the
 lowest; wherefore a prudent
 Man, altho' he is able, feareth
 to hurt even a mean Man: but
 He that does not fear to hurt
 another, plays the Fool very much.
 Why so? Because, altho' now ha-
 ving relied on his Power, he feareth
 Nobody, perhaps, hereafter

erit, ut indiguerit it will be, that he may have wanted
vel Gratiâ vilium Humun- either the Favour of mean Men,
cionum, vel metueris Iram. or have feared their Anger.

F A B L E XI.

De ægroto MILVO.

Of the sick KITE.

MILVUS decumbebat
Lecto j'm fermè
moriens, orat Matrem ire
precatum Deos. Mater
respondet, Nihil Opes spe-
randum Illi à Diis,
quorum sacra toties viola-
visset suis Rapinis.

MOR.

Decet nos venerari
Deos; nam illi juvant pios,
& adversantur impios Ne-
glecti in Felicitate, non ex-
audiunt Miseriâ. Quare sis
memor eorum in secundis
rebus, ut vocati sint
præsentes in adversis rebus.

THE Kite lay
in Bed now almost
dying, begs his Mother to go
to pray to the Gods. The Mother
answers, No Help was to be
hoped by him from the Gods,
whose sacred Things so often he
had violated by his Rapines.

MOR.

It becometh us to worship
the Gods; for they help the pious,
and withstand the impious. Ne-
glected in Felicity, they do not
hear in Misery. Wherefore be
mindful of them in prosperous
things, that being called they may be
present in adverse things.

F A B L E XII.

De RANIS & earum Rege.

Of the FROGS and their King.

GENS Ranarum, cum
esset libera, supplicabat
Jovem, Regem da-
ri sibi. Jupiter ridebat
Vota Ranarum. Illæ
tamen instabant iterum,
atque iterum, donec perpel-
lerent ipsum. Ille dejecit
Trabem; et Moles quassat
Fluvium ingenti Fragore.
turræ silent;
portabis Regem; ac-
his Teclæ propius pedetentim;
tan-

THE Nation of Frogs, when
it was free, besought
Jupiter, for a King to be gi-
ven to them. Jupiter laughed at
the Wishes of the Frogs. They
nevertheless pressed him again,
and again, until they drove
him to it. He threw down
a Log; that Mass shakes
the River with a great Noise.
The Frogs affrighted are silent;
they reverence their King; they
come nearer Step by Step

tandem, Motu abjecto, atlength, Fear being thrown away,
 290-insultant, & desultant; they leap upon, and leap off, him;
 iners Rex est Lusui & the sluggish King is their Sport and
 Contemptui. Rursum laces- Contempt. Again, they pro-
 sunt Jovem; orant Regem voke Jupiter; they pray for a King
 dari sibi, qui sit to be given to them, who may be
 strenuus; quibus Jupiter dat valiant; to whom Jupiter gives
 Ciccniam. Is perstreñuè the Stork. He very nimbly
 perambulans Paludem, stalking through the Marsh
 vorat quicquid Ranarum devours whatever of the Frogs
 fit obviam. Igitur comes in the way. Therefore

00-Ranæ frustra quæstæ fue- the Frogs in vain have com-
 runt de Sævitia hujus. plained of the Cruelty of him.
 Jupiter non audit, nam Jupiter does not hear, for
 queruntur & hodie: they complain even this Day:
 Etenim Vespere Ciconiæ For in the Evening the Stork
 eunte Cubitum, egressæ ex going to Rest, having come out of
 Antris murmurant their Caves they murmur
 rauco Ululatu; sed with a hoarse Croaking; but
 canunt surdo. Nam Ju- they sing to one deaf. For Ju-
 piter vult, ut quæ depre- piter wills, that they who peti-
 310-catæ sunt clementem Regem, tioned against a merciful King,
 jam ferant inclementem. now bear an unmerciful.

MOR.

Solet evenire Plebi, It is wont to happen to the com-
 ut Ranis, quæ, mon People, as to the Frogs, who,
 si habet Regem paulo man- if they have a King a little mild-
 factiorem, damnat eam Ig- er, condemn him of Laze-
 navitiæ & Inertiæ, & optat, ness and Sluggishness, and wish
 aliquando Viram dari at sometime for a Man to be given
 sibi: Contra, si quan- to them: On the contrary, if at
 do nacta est strenuum any time they have got an active
 320-Regem, damnat Sævitiā King, they condemn the Cruelty
 hujus, & laudat Clemen- of him, and praise the Cle-
 tiam prioris; sive quòd mency of the former; either because
 semper poenitet nos præsen- it always repents us of the pre-
 tium, sive quòd est verum sent, or because it is a true
 Dictum, nova esse potiora Saying, that new things are better
 veteribus. than old.

MOR.

It is wont to happen to the com-
 mon People, as to the Frogs, who,
 if they have a King a little mild-
 er, condemn him of Laze-
 ness and Sluggishness, and wish
 at sometime for a Man to be given
 to them: On the contrary, if at
 any time they have got an active
 King, they condemn the Cruelty
 of him, and praise the Cle-
 mency of the former; either because
 it always repents us of the pre-
 sent, or because it is a true
 Saying, that new things are better
 than old.

F A B L E XIII.

De COLUMBIS & MILVO.

Of the PIGEONS and the KITE.

Columbæ olim gessere Belium cum Milvo, quem ut expugarent, delegerunt sibi Accipitrem Regem. Ille factus Rex, agit Hostem, non Regem: rapit ac laniat non segnius, ac Milvus. Pœnitent Columbas Incaputantes, fuisse satius pati Bellum Milvi, quam Tyrannidem Accipitris.

MOR.

Pigeat Neminem suæ Conditionis nimium. Ut Horatius ait, Nihil est beatum ab omni Parte. Equidem non optarem mutare meam Sortem, Modò sit tolerabilis. Multi, cum quæfiverint novam Sortem, rursus optaverunt veterem. Sumus scilicet omnes ita vario Ingenio, ut pœniteat Nosmet nostri.

THE Pigeons formerly carried on a War with the Kite, whom that they might subdue, they chose to themselves the Hawk King. He being made King, acts the Enemy, not the King: he tears and butchers no slower, than the Kite. It repents the Pigeons of their Undertaking, thinking, that it had been better to endure the War of the Kite, than the Tyranny of the Hawk.

MOR.

Let it repent no Man of his Condition too much. As Horace says, Nothing is happy from every Part. Truly I would not wish to change my Lot, provided it be tolerable. Many, when they have sought a new State, again have wished for the old. We are almost all of so various a Temper, that it repenteth Us ourselves of ourselves.

F A B L E XIV.

De FURE & CANE.

Of the THIEF and the Dog.

CANIS respondit Furi porrigenti Panem ut Mea, Novi tuas Indicias, das Panem, Modò definam latrare, sed Mi tuum Munus; quippe si ego tulero Panem, tu Importabis cuncta ex his Teclis.

THE Dog answered the Thief holding out Bread that he would be silent, I know thy Treacheries, thou givest Bread, that I may cease to bark, but I hate thy Gift; for if I shall take the Bread, thou wilt carry all the Things out of these Houses.

MOR

MOR.

MOR.

360-Cave, *Causa parvi*
Commodi, amittas magnum.
 Cave, *habeas Fidem*
cuius Homini; nam sunt,
qui non tantum dicunt be-
 365-nigne, sed & faciunt be-
 nigne, Dolo.

Take heed, *for the Sake of a small*
Profit, thou lovest not a great one.
 Take heed, *that thou hast not Faith*
in every Man; for there are,
who not only say kind-
ly, but also do kind-
 ly, with Deceit.

FABLE XV.

De LUPO & SUCULA.

Of the WOLF and the Sow.

370-SUCULA *parturiebat;*
Lupus pollicetur, Se
fore Custodem Fœtus.
Secula respondit, Se non
operere Obsequio Lupi;
si Ille velit haberi
pius, si cupiat facere id,
quod est gratum, abeat
longius: Etenim officium
Lupi constare non Præsen-
tiâ, sed Absentiâ.

THE Sow brought forth;
 the Wolf promises, that he
 would be the Keeper of the Young.
 The Sow answered, That she did not
 want the Service of the Wolf;
 if He is willing to be accounted
 affectionate, if he desires to do that,
 which is grateful, let him go
 farther off: For that the Office
 of the Wolf consisted not in his Pre-
 sence, but Absence.

MOR.

MOR.

380-Omnia non sunt creden-
 da Omnibus. Multi pollicen-
 tur suam Operam, non Amore
 tui, sed sui; non
 quærentes tuum Commo-
 dum, sed suum.

All things are not to be trust-
 ed to all Men. Many pro-
 mise their Service, not out of Love
 of you, but of themselves; not
 seeking thine Advan-
 tage, but their own.

FABLE XVI.

De Partu Montium.

Of the Bringing forth
of the Mountains.

Optim erat Rumor,
 quod Montes parturi-
 ren. Homines accurrunt,
 circumstant, expectantes
 Quippiam Monstri, non
 sine

Formerly there was a Rumour,
 that the Mountains would
 bring forth. The Men run thither,
 stand round about, expecting
 something of a Monster, not
 without

*fine Pavore. Tandem without Fear. At length the
Montes parturiant. Mus Mountains bring forth. A Mouse
exit, tum Omnes ridebant. comes out, then All laughed.*

MOR.

*Jaſtatores, cum proſi-
tentur & oſtentant magna,
vix faciunt parva. Qua-
propter illi Thraſones ſunt
Jure Materia Joci &
Scommatum. Hac Fabula item
vetat inanes Timores. Nam
plerumque Timor Periculi
ſeſt gravi r. Periculo
iſſo; imò id, quod
metumâs, eſt ſæpe ridi-
culum.*

MOR.

*Braggers, when they pro-
fels and boalt great things,
ſcarce do little things. Where-
fore thoſe Thraſos are
by Right the Matter of Jeſt and
Scſſi. This Fable alſo
forbids vain Fears. For
commonly the Fear of Danger
is more grievous than the Danger
itſelf; nay that, which
we fear, is often ridi-
culous.*

FABLE XVII.

*De LEPORIBUS &
RANIS.*

*Of the HARES and
the FROGS.*

SYLVâ mugiente inſolito
*Turbine, trepidi,
Lepores occipiunt rapidè fu-
gere. Cum Palus obſiſſeret
ſagientibus, ſteterè anxii,
comprehenſi Periculis
utrinque. Quodque eſſet
Incitamentum majoris
Timoris, vident Ranas
mergi in ſaude. Tunc
unus ex Leporibus pruden-
tior ac diſertior cæteris
inquit, Quid inaniter tim-
mus? Eſt Opus Animo
quidam: Eſt Nobis Agilitas
Corporis, ſed Animus deſt.
Hoc Periculum Turbinis
non eſt fugiendum; ſed con-
temnendum.*

THE Wood roaring with an un-
usual Whirlwind, the trem-
bling Hares begin baſtily to fly
away. When a Fen ſtopped them
flying, they ſtood anxious,
encompaſſed with Dangers
on both ſides. And what was
an Incitement of greater
Fear, they perceive the Frogs
to be plunged in the Fen. Then
one of the Hares more pru-
dent and more eloquent than the reſt
ſaid, What vainly do we
ſar? There is Need of Courage
indeed: There is to us Agility
of Body, but Courage is wanting.
This Danger of the Whirlwind
is not to be fled from, but con-
temned.

MOR.

MOR.

Est Opus Animo in
omni Re. Virtus jacet
sine Confidentia. Nam Con-
fidentia est Dux & Regina
Virtutis.

There is Need of Courage in
every Thing. Virtue lies dead
without Confidence. For Da-
ringness is the Leader and Queen
of Virtue.

F A B L E XVIII.

De HÆDO & LUPO.

Of the KID and the WOLF.

CAPRA, cum esset
itura pastum, concludit
Hædum Domi, monens
aperire Nemini, dum ipsa
redeat. Lupus, Qui
audiverat id procul, post
Discessum Matris,
pulsat Feres, caprissat
Voce, jubens recludi.
Hædus præcipientis
Dolum inquit, Non aperio;
nam etsi Vox caprissat,
tamen equidem video Lupum
per Rimas.

THE GOAT, when she was
about to go to feed, shuts up
the Kid at Home, warning her
to open to Nobody, till she
return. The Wolf, Who
had heard that afar off, after
the Departure of the Mother,
knocks at the Doors, asks the Goat
in Voice, ordering them to be opened.
The Kid perceiving
the Cheat says, I do not open;
for altho' the Voice asks the Goat,
yet indeed I see a Wolf
thro' the Chinks.

MOR.

MOR.

Filii, obedite Parentibus,
Nam est utile; & decet
Juvenem auscultare
Senem.

Children, obey your Parents,
for it is profitable; and it becometh
a Young Man to hearken
to an Old Man.

F A B L E

F A B L E XIX.

De RUSTICO &
ANGUE.

QUIDAM Rusticus
nutriverat Anguem;
aliquando iratus petit
Bestiam Securi. Ille evadit,
non sine Vulnere. Postea
Rusticus deveniens in
Paupertatem ratus est id
Infortunium accidere Sibi
propter Injuriam Anguis.
Igitur supplicat, ut re-
deat. Ille ait, Se ignos-
cere, sed nolle redire;
neque fore securum cum
Rustico, cum sit
tanta Securis Domi;
Dolorem vulneris
desisse, tamen Memoriam
superesse.

Of the COUNTRYMAN and
the SNAKE.

A CERTAIN Countryman
had nourished a Snake;
on a time being angry He strikes
the Beast with an Ax. He escapes,
not without a Wound. Afterwards
the Countryman coming into
Poverty thought that
Misfortune happened to him
for the Injury of the Snake.
Therefore he entreats, that He
would return. He says, that he for-
gave, but was unwilling to return;
nor could he be secure with
the Countryman, when there is
so great an Ax at Home;
that the Pain of the Wound
was worn away, yet the Memory
remained.

MOR.

Est vix tutum habere
Fidem Ei, Qui semel solvit
Fidem. Condonare Injuriam,
id sane est Misericordiae;
sed cavere sibi,
& decet, & est Pru-
dentia.

MOR.

It is scarce safe to have
Faith in Him, Who once has broke
Faith. To forgive an Injury,
that indeed is the Part of Mercy;
but to take heed of One's self,
both becometh, and is the Part of
Prudence.

F A B L E XX.

De VULPECULA &
CICONIA.

Vulpecula vocavit
Ciconiam ad Coenam.
Effundit Opsonium in
Mensam, Quod, cum esset
liquidum,

Of the FOX and the STORK.

THE Fox called
the Stork to Supper.
She pours out the Victuals upon
the Table, which, when it was
B 2

liquidum, *Ciconiâ* tentante *liquid, the Stork* endeavouring
Rostro frustra, *Vulpecula* with her *Bill* in vain, the *Fox*
 lingit. *Elusa* *Avis* abit, licks up. The deluded Bird goes away,
 pudetque, and is ashamed, and vexed
Injurîæ. *Post* plusculum at the Injury. After some
Dierum redit, *invitat* Days she returns, invites
Vulpeculam. *Vitreum* *Vas* the Fox. A Glass Vessel
 erat situm plenum *Opsonii*; was placed full of Victuals;
 quod *Vas*, cum esset which Vessel, when it was
 arcti *Gutturis*, licuit of a narrow Neck, it was lawful
Vulpeculæ videre, & survive, for the Fox to see, and hunger;
 non gustare. *Ciconia* facili not to taste. The Stork easily
 exhausit *Rostro*. drew it out with her Beak.

MOR.

Risus meretur *Risum*;
Jocus *Jocum*; *Delus*
Dolum; & *Fraus* *Fraudem*.

MOR.

Laughter deserves Laughter;
 a Jest a Jest; a Trick
 a Trick; and Deceit Deceit.

F A B L E. XXI.

De LUPE & picto
Capite.

Of the WOLF and the painted
Head.

LUPUS versat, &
 miratur humanum
Caput. repertum in *Officinâ*
Sculptoris, sentiens habere
 nihil Sensûs, inquit, O
 pulchrum *Caput*, est in
 Te multum *Artis*, ed
 Nihil Sensûs.

THE WOLF turns about, and
 admires a human
Head found in the Shop
 of a Carver, perceiving it to have
 nothing of Sense, he says, O
 fair Head, there is in
 Thee much of Art, but
 Nothing of Sense.

MOR.

Externa Pulchritudo, si in-
 terna adsit, est grata; sin
 carendum est alterutriâ,
 præstat carere externâ,
 quàm internâ: nam illa
 sine hac interdum incurrit
 odium, ut *Stolidus* sit eò
 odio-

MOR.

Outward Beauty, if the in-
 ward be present, is pleasing; but if
 we must want either,
 it is better to want the outward,
 than the inward; for that
 without this sometimes incurs
 Hatred, that a Fool is by so much
 the

odioſior,
formoſior.

qu) the more odious, by how much
the more handſome.

F A B L E XXII.

De GRACULO.

Of the JACKDAW.

GRACULUS *ornavit*
Se *Plumis*
Pavonis; *deinde* *visus*
pulchellus Sibi *contulit*
Se *ad* Genus *Pavo-*
num, ſuo *Genere* *faſtidito*.
Illi *tandem* *intelligentes*
Fraudem *nudabant* *ſtoli-*
dam *Avem* *Coloribus*,
& *affecerunt cum* *Plagis*.

THE JACKDAW *adorned*
Himſelf *with the Feathers*
of the Peacock, *then ſeeming*
pretty to Himſelf, he betook
Himſelf *to the Race of the Pea-*
cocks, his own Race being deſpiſed.
They at length underſtanding
the Cheat, *ſtripped the fool-*
iſh Bird of his Colours,
and belaboured him with blows.

MOR.

MOR.

Hæc Fabula notat eos, qui
gerunt ſe ſublimius, quàm
eſt æquum; qui vivunt cum
iis, qui ſunt & ditiores,
& magis nobiles; quare ſæpe
fiunt inopes, & ſunt
Ludibrio.

This Fable denotes thoſe, who
carry themſelves more loftily, than
is fit, who live with
thoſe, who are both more rich,
and more noble; wherefore often
they become poor, and are
for a Laughing-stock.

F A B L E XXIII.

De KANA & BOVE.

Of the FROG and the Ox.

RAna *cupida* æquandi
Bovem *dilientabat ſe*.
Filius *hortabatur* *Matrem*
deſiſtere *Capto*,
inquiens, *Rapam eſſe nihil*
ad Bovem. *Illa intumuit*
ſecundum. *Natus clāmitat*,
Ma-

A Frog *deſirous of equalling*
an Ox *ſtretched herſelf*.
The Son *adviſed the Mother*
to deſiſt from the Undertaking,
ſaying, that a Frog was nothing
to an Ox.. She ſwelled
a ſecond time. The Son cries out

Mater, licet crepes, nun-
quam vinces *Bovem*. Autem,
cum intumuisse *tertium*,
crepuit.

Mother, altho' you burst, *ne-*
ver will you exceed *the Ox*. But,
when she had swelled a *third time*,
she burst.

MOR.

Quisque habet suam
Dotem. Hic excellit Formâ,
Ille Viribus. Hic pollet
Opibus, Ille Amicis. De-
cet Unumquemq; esse con-
tentum suo. Ille valet
Corpore, Tu Ingenio:
Quæcirca Quisque consulat
Semet, nec invidet Supe-
riori, Quod est miserum;
nec optet certare,
Quod est Stultitiæ.

MOR.

Every one has his
Gift. This Man excels in Beauty,
That in strength. This is powerful
in Riches, That in Friends. It
becometh Every one to be con-
tent with his own. He is strong
in Body, Thou in Wit:
Wherefore let Every one consult
H.mself, nor envy a Supe-
rior, Which is a miserable thing;
nor wish to contend,
Which is the Part of Folly.

F A B L E XXIV.

De ÆQUO & LEONE.

Of the HORSE and the LION.

LEO venit ad comedendum
Equum; autem carens
Viribus præ Senectâ, cœpit,
meditari Artem: proficitur
Se Medicum: moratur
Equum Ambage Verborum.
Hic opponit Dolum Dolo;
fingit, Se nuper pupugisse
Pedem in spinoso Loco;
orat, ut Medicus
inpicrens educat
Sentem. Leo parat. At
Equus, quantâ Vi potu-
it, impingit Calcem Leoni,
& continuo conjicit Se
in Peas. Leo vix
andem rediens ad Se,
nam

THE LION cometh to eat
the Horse; but wanting
Strength thro' old Age, he began
to meditate an Art: He professes
Himself a Physician: He stays
the Horse with a Circuit of Words.
He opposes Deceit to Deceit:
He feigns, that belately had prick-
ed his Foot in a thorny Place;
He prays, that the Physician
looking into it would draw out
the Thorn. The Lion obeys. But
the Horse, with how great Force he
could, strikes his Heel upon the Lion,
and immediately betakes Himself
to his Heels. The Lion scarce
at length returning to Himself,
for

nam fuerat propè for he had been almost
 exanimatus Ictū, inquit, dead with the Blow, says,
 fero Pretium ob Stultitiam, I bear a Reward for my Folly,
 & is meritò effugit; and he deservedly has fled away;
 nam ultus est Locom for he has revenged Deceit
 Dolo.

MOR.

Simulatio est digna Odio, & capienda Simulatione. Apertus Hostis non est timendus; sed qui simulat Benevolentiam, cum sit Hostis, is quidem est timendus, & est dignissimus Odo.

MOR.

Diffimulation is worthy of Hatred, and to be taken with Diffimulation. An open Enemy is not to be feared; but he who pretends Benevolence, when he is an Enemy, he indeed is to be feared, and is most worthy of Hatred.

F A B L E XXV.

De AVIBUS & Quadru-
 pedibus.

Of the BIRDS and the four-foot-
 ed Beast.

ERAT Pugna Avibus cum Quadripedibus. Erat utrinque Spes, utrinque Metus, utrinque Periculum: autem Vespertilio relinquens Socios, deficit ad Hostes. Aves vincunt, Aquilæ Duce & Auspice; verò damnant Transfugam Vespertilionem, ut nunquam redeant ad Aves, uti nunquam volet Luce. Hæc est Causa Vespertiloni, ut non volet, nisi Noctu.

MOR.

Qui renuit esse Particeps Adversitatis & Periculi cum

THERE was a Battle to the Birds with the four-footed Beasts. There was on both sides Hope, on both sides Fear, on both sides Danger: but the Bat leaving his Companions, revolts to the Enemies. The Birds overcome, the Eagle being Captain and Leader; but they condemn the Runaway Bat, that he never return to the Birds, that he never fly in the Light. This is a Reason for the Bat, that he fly not, unless in the Night.

MOR.

He that refuses to be Part
 of Adversity and D

cum
expers
& Salutis.

Sociis, erit with his Companions, shall be
Prosperitatis, destitute of their Prosperity,
and Safety.

FABLE XXVI.

De SYLVA & RUS-
TICO.

Of the Wood and the Coun-
TRYMAN.

QUO Tempore erat
Sermo etiam Arbo-
ribus, Rusticus venit
in Sylvam, rogat, ut
liceat tollere Capu-
lum ad suam Securim. Sylva
annuit. Rusticus,
Securi aptatâ, capit suc-
cidere Arbures. Tum, &
quidem serò pœnituit
Sylvam suæ Facilitatis,
doluit offe Seipsam
Causam sui Exitii.

AT what Time there was
a Speech even to
Trees, a Countryman came
into the Wood, asks, that
it may be lawful to take a Han-
dle to his Ax. The Wood
consents. The Countryman,
the Ax being fitted, began to
cut down the Trees. Then, and
indeed too late it repented
the Wood of her easiness,
it grieved her to be Herself
the Cause of her own Destruction.

MOR.

Vide, de Quo merearis
benè: fuere multi, Qui
abusi sunt Beneficio accepto
in Perniciem Autoris.

MOR.

See, of whom thou mayest deserve
well: there have been many, Who
have abused a Benefit received
to the Destruction of the Author.

FABLE XXVII.

De LUPO & VULPE.

Of the WOLF and the Fox.

LUPUS, cum esset
satis Prædæ, degebat in
Otio. Vulpecula accedit,
sciscitatur Causam Otii.
Lupus sensit, fieri
insidias, simulat Mor-
bum

THE WOLF, when there was
enough of Prey, lived in
Idleness. The Fox comes to him,
demands the Cause of the Idleness.
The Wolf perceived, there were
Treacheries, pretends a Dis-
ease

bunt esse Causam, *orat* ease to be the Cause, *prays*
Vulpeculam ire precatum the Fox to go to pray the
Deos. *Illa dolens,* Dolum Gods. She grieving, that the Trick
non succedere, adit Pastorem, did not succeed, goes to the Shepherd,
monet, Latebras advises him, that the Den
Lupi patere, & Hostem of the Wolf lay open, and the Enemy
securum posse opprimi being secure could be destroyed
inopinato. Pastor *adoritur* upon the Wolf, slays him. The
Lupum, *maclat.* Vulpes *potitur* Antro & Prædâ; Fox obtains the Den and the Prey;
sed breve fuit Gaudium but short was the Joy
sui sceleris illi; nam paulo of her Villainy to her; for a little
pôt idem Pastor capit after the same Shepherd takes
ipsam. her.

MOR.

Invidia est fœda Res, &
interdum perniciofa quoque
Authori ipsi.

MOR.

Envy is a foul Thing, and
sometimes pernicious also
to the Author himself.

FABLE XXVIII.

De VIPERA & LIMA.

Of the VIPER and the FILE.

Vipera offendens Limam
in Fabricâ cœpit
rodere: Lima subrisit, *in-*
quiens, Inepta, *Quid agis?*
Tu contriveris tuos
Dentes antequam atteras
Me, Quæ soleo præmordere
Duritiem Aëris.

A VIPER finding a File
in a Smith's Shop, began
to gnaw it: The File smiled, jay-
ing, Fool, What dost thou do?
Thou wilt have worn out thy
Teeth, before thou wearest out
Me, who am wont to gnaw off
the Hardness of Brass.

MOR.

Vide etiam atq; etiam
Quicum habeas Rem;
Si acuas, Dentes
in fertiorem, non nocu-
ent illi, sed tibi.

MOR.

See again and again
with whom thou hast an Affair;
if thou whettest thy Teeth
against a stronger Man, thou wilt
not have hurt him, but thyself.

F A B L E XXIX.

De CERVO.

Of the STAG.

Cervus, *conspicatus se in*
perspicuo Fonte, pro-
bat procera & ramosa
Cornua, sed damnat Exili-
tatem Tibiarum: fortè
dum contemplatur, dum ju-
dicat, Venator intervenit:
Cervus fugit. Canes infec-
tantur fugientem; sed cum
intravisset densam Sylvam,
Cornua erant implicita
Ramis. Tum demum
laudabat Tibias, & damna-
bat Cornua, Quæ fecêre,
ut esset Præda Canibus.

A Stag, *having beheld himself in*
a clear Fountain, ap-
proves his lofty and branched
Horns, but condemns the Small-
ness of his Legs. By Chance,
whilst he looks, whilst he judges,
the Huntsman passes by: the
Stag flies away. The Dogs pur-
sue him flying; but when
he had entered a thick Wood,
his Horns were entangled
in the Boughs. Then at last
he praised his Legs, and condemn-
ed his Horns, which made,
that he was a Prey to the Dogs.

MOR.

MOR.

Petimus fugienda,
fugimus petenda; Quæ
efficient placent. Quæ con-
ferunt displicent. Cupimus
Beatitudinem, priusquam
intelligamus, ubi sit; Quæ-
rimus Excellentiam Opum,
& Celsitudinem Honorum;
opinamur Beatitudinem si-
tam in his, in quibus est
tam multum Laboris, &
Doloris.

We desire Things to be shunned,
we fly Things to be desired; what
hurt please. What pro-
fit displease. We desire
Happiness, before that
we understand, where it is; We
seek the Excellency of Riches,
and the Loftiness of Honours;
we think Happiness pla-
ced in these, in which there is
so much of Labour, and
Pain.

F A B L E XXX.

De LUPIS & AGNIS.

Of the WOLVES and the LAMBS.

Aliquando fuit Fœdus
inter Lupos &
nos, Quibus est
Discordia.

ONa Time there was a League
between the Wolves and
the Lambs, to whom there is
Discordia.

Discordia Naturâ. Obfi-
dibus datis utrinque,
Lupi dedere suos Catulos,
Oves Cohortem Canum.
Ovis quietis & pascen-
tibus, Lupuli Deside-
rio Matrum edunt
Ululatus: Tum Lupi
irruentes clamitant,
Fidem, Fœdusque
solutum, laniantque Oves
destitutas Præsidio Canum.

a Discord by Nature. Hista-
ges being given on both Sides;
the Wolves gave their Whelps;
the Sheep their Troop of Dogs.
The Sheep being quiet and feed-
ing, the little Wolves by the De-
sire of their Dams send forth
Howlings: Then the Wolves
rushing on them cry out,
that their Faith, and League
was broken, and butcher the Sheep
destitute of their Guard of Dogs.

MOR.

Est Inscitia, si in Fœdere
tradas tua Præsidia
Hosti; nam qui fuit
Hostis, forsitan nondum
desinit esse Hostis; & for-
tassis ceperit Causam, cur
adoriatur te nudatum tuo
Præsidio.

MOR.

It is Folly, if in a League
thou deliverest thy Guards
to an Enemy; for he who has been
an Enemy, perhaps not yet
has ceased to be an Enemy; and per-
haps will take Occasion, why
he may rise upon thee stripped of thy
Guard.

F A B L E XXXI.

De Membris & Ventre.

Of the Members and the Belly.

Olim Pedes & Manus
 incusabant Ventrem,
 quod Lucra ipsorum
 vorarentur ab Eo otioso.
 Jubent, aut laboret,
 aut ne putet ali. Ille
 supplicat semel atq; iterum;
 tamen Manus negant Ali-
 mentum; Ventre exhausto
 Inediâ, ubi omnes Artus
 cœpère deficere; tum tandem,
 Manus voluerunt esse offici-
 oſæ, verum id serò; nam
 Venter

Formerly the Feet and Hands
 accused the Belly
 that the Gains of them
 were devoured by him being idle.
 They command, or let him labour,
 or not think to be maintained. He
 entreats once and again;
 yet the Hands deny Suste-
 nance; the Belly being exhausted
 with Want, when all the Limbs
 began to fail; then at last
 the Hands were willing to be offi-
 cious, but that too late; for
 the Belly

Venter debilis Desuetudine
renuit Cibum. Ita cuncti
Arius, dum invident Ven-
tri, pereunt cum pereunte
Ventre.

the Belly weak by Disuse
refused Meat. Thus all
the Limbs, whilst they envy the Bel-
ly, perish with the perishing
Belly.

MOR.

Societas Membrorum
non differt ab humanâ Socie-
tate. Membrum eget Mem-
bro, Amicus Amico; quare
utamur mutuis Officiis,
mutuis Operibus; nam neq;
Divitiæ, neque Dignitates
tuentur Hominem satis.
Unicum & summum Præ-
sidium est Amicitia
Complurium.

MOR.

The Society of the Members
does not differ from human Socie-
ty. A Member wants a Mem-
ber, a Friend a Friend; wherefore
let us use mutual Offices,
mutual Works; for neither
Riches, nor Dignities
defend a Man enough.
The only and chief Safe-
guard is the Friendship
of Many.

F A B L E XXXII.

De SIMIA & VULPECULA.

Of the APE and the FOX.

SIMIA erat Vulpeculam,
ut daret Partem
Caudæ sibi ad tegendas
Nates; nam esset On-
eri Illi, Quod foret
Usui & Honori Illi.
Illa respondet, esse Nihil
nimis, & Se malle
Humum verri
suâ Caudâ, quam Na-
tes Simiæ tegi.

THE Ape prays the Fox,
that she would give Part
of her Tail to Her to cover
her Buttocks; for that was a Bur-
den to Her, Which would be
an Use and Honour to Her.
She answers, that it was Nothing
too much, and that she had rather
that the Ground should be brushed
with her Tail, than that the But-
tock of the Ape be covered.

MOR.

Sunt, qui egent; sunt,
quibus superest; tamen
id est Moris Nulli Divi-
tum, ut beati Regnos
superfluâ Re.

MOR.

There are, who want; there are,
to whom there is over much; yet
that is of a Custom to no One of the
Rich, that he bless the Needy
with his superfluous Store.

F A B L E

F A B L E XXXIII.

De Vulpecula & Mustela.

Of the Fox and the Weasel.

VULPECULA tenuis longâ
Inediâ fortè *repsit*
 per *angustam* Rimam in
 Cameram Frumenti, in quâ
 cùm fuit probè *pastâ*, deinde
Venter distentus *impedit*
tentantem *egredi* rursus.
Mustela procul *contemplata*
luctantem, tandem *monebat*,
si *cupiat* *exire*,
redeat ad Cavum macra,
quo intraverat macra.

THE Fox slender by long
 Want by chance *crept*
 through a narrow Chink into
 a Heap of Corn, in which
 when she was well fed, then
 her Belly being stretched hindered
 her trying to go out again.
 A Weasel afar off having seen her
 striving, at length advises,
 if she desires to go out,
 she would return to the Hole lean,
 at which she had entered lean.

MOR.

Videas complures lætos
 atque alacres in Mediocri-
 tate, vacuos Curis, expertos
 Molestiis Animi. Sin
 Illi fuerint facti divites,
 videbis eos incedere mœstos;
 nunquam porrigere Fron-
 tem; plenos Curis, obrutos
 Molestiis Animi.

MOR.

You may see many merry
 and cheartful in Mediocri-
 ty, void of Cares, free
 from Troubles of Mind. But if
 They shall be made rich,
 you shall see them go sad;
 never to smooth their Fore-
 head, full of Cares, overwhelmed
 with Troubles of Mind.

F A B L E XXXIV.

De Equo & CERVO.

Of the Horse and the Stag.

EQUUS gerebat Bellum
cum Cervo; tandem
pulsus à Pascuis
implorabat humanam Opem.
Rediit cum Homine, descen-
dit in Campum, victus
antea jam sit Victor;
 sed

THE Horse carried on War
 with the Stag; at length
 being driven out of the Pastures
 He implored human Help.
 He returns with a Man, He de-
 scends into the Field, he conquered
 before now becomes Conqueror;
 but

sed tamen Hæc victo, but yet the Enemy being conquered,
Et misso sub Jugum, est and sent under the Yoke, it is
necesse, ut Victor ipse necessary, that the Victor himself
serviat Homini. Fert serve the Man. He bears
Equitem Dorso, Fræ- the Horseman on his Back, the Bri-
num Ore. dle in his Mouth.

MOR.

MOR.

Multi dimicant contra
 Paupertatem; quâ victâ
 per Industriam & Fortunam,
 Libertas Victoris sæpe
 interit; quippe Domini &
 Victores Paupertatis incipi-
 unt servire Divitiis; an-
 guntur Flagris Avari-
 tiæ, cohibentur
 Frænis Parcimoniæ;
 nec tenent Modum quæ-
 rendi, nec audent uti
 Rebus partis, justo sup-
 plicio quidem Avaritiæ.

Many fight against
 Poverty; which being overcome
 by Industry and Fortune,
 the Liberty of the Victor often
 perisheth; for the Lords and
 Conquerors of Poverty be-
 gin to serve Riches; they are tor-
 mented with the Whips of Ava-
 rice, they are restrained
 with the Bridles of Parsimony;
 nor do they hold a Mean of get-
 ting, nor do they dare to use
 the Things got, a just Punish-
 ment indeed of Covetousness.

FABLE XXXV.

De Duobus Adolescentibus.

Of Two Young Men.

DUO Adolescentes
 simulant, se emptu-
 ros Carnem apud Coquum:
 Coquo agente alias Res,
 Alter arripit Carnem à
 Cassido, dat Socio,
 ut occultet sub
 Veste. Coquus, ut
 vidit Partem Carnis,
 subreptam sibi, coepit in-
 smulare utrumq; Furti. Qui
 abstulerat, pejerat per
 Jovem, se habere Nihil;
 verò

TWO young Men
 pretend, that they would
 buy Flesh at a Cook's:
 The Cook doing other Things,
 One snatches Flesh out of
 a Basket, gives it to his Companion,
 that he may hide it under
 his Garment. The Cook, as soon as
 he saw Part of the Flesh
 stolen from him, began to ac-
 cuse each of Theft. He that
 had taken it away, swears by
 Jove, that he had Nothing;
 but

verò is, qui habuit, pejerat
identidem, se abstulif-
se Nihil. Ad Quos
Coquus inquit, quidem nunc
Fur latet, sed is, per
quem juravistis, inspexit,
is scit.

but he, who had it, swears
again and again, that he had taken
away Nothing. To whom
the Cook says, indeed now
the Thief lies hid, but he, by
whom you have sworn, looked on,
he knows.

MOR.

Cùm peccavimus, Homines
non sciunt id statim; at
Deus videt omnia, qui sedet
super Caelos, & intuetur
Abyssos.

MOR.

When we have sinned, Men
do not know it presently; but
God sees all things, who sitteth
upon the Heavens, and looks into
the Deepes.

F A B L E XXXVI.

De CANE & LANIO.

Of the DOG and the BUTCHER.

CUM Canis abstulisset
Carnem Lanio in
Macello, continuò conje-
cit sese in Pedes quantum
potuit. Lanus perculsus
Jacturâ Rei, primum
tacuit, deinde recipiens
Animum, sic acclamavit
procul, O furacissime,
curre tutus, licet tibi
currere impunè; nam nunc
es tutus, ob Celeritatem,
autem posthæc observa-
beris cautius.

WHEN the Dog had taken away
Flesh from the Butcher in
the Shambles, immediately he be-
took himself to his Heels as much as
he could. The Butcher struck
with the Loss of the Thing, at first
beld his Peace, afterwards taking
Courage, thus he cried to him
afar off, O most thieving Cur,
run safe, it is lawful for thee
to run unpunished; for now thou
art safe for thy Swiftnes,
but hereafter thou shalt be observ-
ed more cautiously.

MOR.

Hæc Fabula significat,
plerosque Homines tum
demum fieri cautiore,
cùm acceperint Damnum.

MOR.

This Fable signifies,
that most Men then
at length become more cautious,
when they have received Damage.

F A B L E

F A B L E XXXVII.

De AGNO & LUPO.

Of the LAMB and the WOLF.

LUpus occurit Agno
comitanti Caprum,
rogitat, cur Matre relictâ,
potius sequatur olidum.
Hircum, suadetque, ut rede-
at ad Ubera Matris
distenta Lacte, sperans,
fore ita, ut la-
niet abductum; verò ille
inquit, O Lupo, Mater
commisit me huic.
Huic summa Cura servan-
di est data; obsequar Pa-
renti potius, quam tibi, qui
postulas seducere me istis
Dictis, & mox discer-
pere subductum.

THE Wolf meets the Lamb
accompanying the Goat,
he asks, why his Mother being left,
he rather follows a stinking
Goat, and advises, that he would
return to the Dugs of his Mother
stretched with Milk, hoping,
that it would be so, that he may
butcher him drawn away; but he
says, O Wolf, my Mother
bath committed me to him.
To him the chief Care of keep-
ing is given; I shall obey a Pa-
rent rather, than thee, who
requirest to seduce me with those
Sayings, and by and by to tear
me in Pieces drawn away.

MOR.

MOR.

Noli habere Fidem
Omnibus; nam Multi, dum
videntur velle prodesse
Aliis, interim consulunt
Sibi.

Be unwilling to have Faith
in all Men; for Many, whilst
they seem to be willing to profit
Others, in the mean time consult
for Themselves.

F A B L E XXXVIII.

De Agricolâ & Filiis.

Of the Husbandman and his Sons.

AGricola habebat com-
plures Filios, lique
fuere discordes inter
Se; quos Pater
elaborans trahere ad mu-
tuum Amorem, Fasciculo,
ap-

AHusbandman had ma-
ny Sons, and they
were disagreeing among
themselves; whom the Father
labouring to draw to mu-
tual Love, a little Faggot
be-

apposito, jubet singulos being put, commands them single
effringere circumdatum to break it bound about
brevi Funiculo: Imbecilla with a short Cord: their weak
Ætatu'a conatur frustra: Youth endeavoureth in vain:
Pater solvit, redditque The Father looses it, and gives
singulis Virgulam, quam to each a Twig, which
cum pro suis Viribus quisque when with his Strength every one
facile frangeret; Inquit, O easily broke; He saith, O
Filioli, sic Nemo poterit Children, thus Nobody will be able
vincere Vos concordēs; sed to conquer You agreeing; but
si volueritis scire if ye shall be willing to rage
mutuis Vulneribus, atque with mutual Wounds, and
agitare intestinum Bellum, to drive on intestine War,
eritis tandem Prædæ ye shall be at length for a Prey
Hofibus. to your Enemies.

MOR.

Hæc Fabula docet, parvas
Res crescere Concordiâ,
magnas dilabi Discordiâ.

MOR.

This Fable teaches, that small
Things increase by Concord,
great Things fall away by Discord.

FABLE XXXIX.

De CARBONARIO &
FULLONE.

Of the COLLIER and
the FULLER.

Carbonarius invitabat
 Fullonem, ut habitaret
 secum in eadem Domo.
 Fullo inquit, mi Homo,
 istud non est mihi, vel
 Cordi, vel utile;
 nam vereor magnopere, ne,
 Quæ eluam, Tu
 reddas tam atra, quam
 Carbo, est.

THE Collier invited
 the Fuller, that he would
 dwell with him in the same House.
 The Fuller saith, my Man,
 that is not to me, either
 to my Heart, or profitable;
 for I fear greatly, lest
 what Things I wash clean, Thou
 mayst make as black, as
 a Coal is.

MOR.

Monemur hoc
Apologo ambulare cum
in-

MOR.

We are admonished by this
Apology to walk with

inculpatis; monemur the unblamed; we are admonished
de vitare Consortium, sceleratorum Hominum, velut ad Men, as
certam Pestem; nam quisque evadit tales, quales li
sunt, quibuscum versatur. one cometh out such, as they
are, with whom he is conversant.

FABLE XL.

De AUCUPE &
PALUMBO.

Of the FOWLER and the
RING-DOVE.

AUceps videt Palumbum procul nidulantem in altissimâ Arbore; adpropinquat; denique molitur Insidius; fortè premittit Anguem Calcibus; hic mordet. Ille exanimatus improviso Mito, inquit, miserum Me! dum insidior Alieri, Ipse dispereo.

THE Fowler sees the Ring-Dove afar off making a Nest in a very high Tree; he hastens to him; finally he contrives Snares; by chance he presses a Snake with his Heels; he bites him. He terrified at the sudden Evil, says, wretched Me! whilst I lay Snares for another, I myself perish.

MOR.

Hæc Fabula significat, Eos nonnunquam circumveniri suis Artibus, Qui meditantur mala.

MOR.

This Fable signifies, that they sometimes are circumvented with their own Arts, who meditate evil Things.

FABLE XLI.

De AGRICOLA &
CANIBUS.

Of the HUSBANDMAN and
the Dogs.

AGRICOLA, cum hyemasset in Ruri multos Dies, cepit tandem laborare Penuriâ ne-

THE Husbandman, when he had wintered in the Country many Days, began at length to labour with the Want

necessariarum Rerum, interfecit Oves, deinde & Capellas, postremo quoque mactat Boves, ut habeat, quo sustentet Corpusculum penè exhaustum Inediâ. Canes videntes id constituunt querere Salutem Fugâ; etenim Sese non victuros diutius, quando Herus non peperit Bobus quidem, Quorum Operâ utebatur in faciendo rustico Opere.

of necessary Things, he killed his Sheep, afterwards also his Goats, lastly also he slays his Oxen, that he may have, wherewith he may sustain his Body almost exhausted with want. The Dogs seeing that resolve to seek Safety by Flight; for that they should not live longer, when their Master has not spared his Oxen indeed, whose Labour he used in doing his Country Work.

MOR.

Si vis esse saluus, decede ab eo citò, quem vides redactum ad eas Angustias, ut consumat Instrumenta necessaria suis Operibus, quo suppleatur præsentì Inediâ.

MOR.

If thou art willing to be safe, withdraw from him soon, whom thou seest reduced to those Straits, that he consumes the Instruments necessary for his Works, whereby he may be supplied for the present Want.

F A B L E XLII.

De VULPE & LEONE.

Of the Fox and the Lion.

VULPECULA, quæ non solebat videre Immanitatem Leonis, contemplata id Animal semel atque iterum trepidabat, & fugitabat. Cum jam tertio Leo obtulisset sese obviam. Vulpes non metuit Quicquam, sed confidenter adit, & salutatur illum.

THE Fox, who was not wont to see the Fierceness of the Lion, having viewed that Beast once and again trembled, and fled. When now a third Time the Lion had offered himself in his Way. The Fox feared not any Thing, but confidently goes up to, and salutes him.

MOR.

MOR.

MOR.

Consuetudo facit Nos
omnes audaciores, vel
apud Eos, Quos vix antea
ausi fuimus aspicere.

Custom makes Us
all bolder, even
among Those, Whom scarce before
we have dared to look upon.

F A B L E XLIII.

De Vulpe & Aquilâ.

Of the Fox and the Eagle.

PROLES *Vulpeculæ*
excurrerebat foras;
comprehensa ab Aquilâ im-
plorat Fidem Matris. Illa
accurrit, rogat Aquilam, ut
dimittat. Captivam
Prolem. Aquila nata
Prædam subvolat ad Pullos.
Vulpes, Face cor-
reptâ, quasi esset
absumptura Munitiones
Incendio, Cum jam
ascendisset Arborem,
inquit, nunc tuere Te,
tuosque, si potes. Aquila
trepidans, dum metuit
Incendium, inquit, parce Mihi,
reddam quicquid habeo
tuum.

THE Young of the Fox
ran abroad;
caught by the Eagle she im-
plores the Help of her Dam. She
runs up, asks the Eagle, that
she would dismiss her Captive
Young. The Eagle having got
her Prey flies away to her Young.
The Fox, a Fire-brand being
snatched up, as if she was
about to destroy her Fortress
with Fire, When now
she had gotten upon the Tree,
says, now defend Thyself,
and thine, if Thou canst. The Ea-
gle trembling, whilst she fears
the Fire, says, spare Me,
I will restore whatsoever I have of
thine.

MOR.

MOR.

Intellige per Aquilam
potentes, atq; audaces; per
Vulpem pauperculos, Quos
Divites sæpenumero oppri-
munt per Vim. Verum lassi
interdum probè ulciscuntur
Injuriam acceptam.

Understand by the Eagle
the potent, and bold; by
the Fox the Poor, Whom
the Rich oftentimes op-
press by Force. But the Hurt
sometimes soundly revenge
the Injury received.

F A B L E XLIV.

De Agricolâ &
Ciconiâ.

Of the Husbandman and
the Stork.

GRuibus - *Anseribusque*
depascentibus Sata,
Rusticus *præterdit*
Laqueum. *Grues* capiuntur,
Anseres capiuntur, &
Ciconia capitur. Illa sup-
plicat, clamitans, *Se* inno-
centem, & esse nec Gruem,
nec Anserem, sed optimam
cuniorum Avium, quippe Quæ
semper consueverit infer-vire
Parenti sedul, & alere
Eum confidum Senio.
Agricola inquit, probe
scio omnia hæc; verum
postquam cepimus Te cum
incentibus, morieris quæque
cum Eis.

THE Cranes and the Geese
feeding on the Corn,
the Countryman sets
a Gin. The Cranes are taken,
the Geese are taken, and
the Stork is taken. She en-
treats, crying, that She was inno-
cent, and was neither a Crane,
nor a Goose, but the best
of all Birds, as Who
always used to serve her
Father diligently, and to nourish
Him aborn out with old Age.
The Husbandman says, well
know I all these Things; but
since we have taken Thee with
the offending, thou shalt die also
with them.

MOR.

Qui committit Crimen,
& Is, Qui adjungit Se
Socium Sceleratis,
plectuntur pari
Pœnâ.

MOR.

He that committeth a Crime,
and He, Who joins Himself
a Companion to the Wicked,
are punished with equal
Punishment.

F A B L E XLV.

De OPILIONE &
AGRICOLIS.

Of the SHEPHERD and
the COUNTRYMEN.

PUER pascebat Oves
ediscere Praulo, atq;
clamitans terque, quaterque
per

A Boy fed his Sheep
upon a higher Ground, and
crying both thrice, and four times
in

per Jocum, Lupum adesse, in Jest, that the Wolf was there,
excitabat Agricolas undi- he raised the Countrymen
que: Illi illusi on all Sides: They being deluded
sæpius, dum non subveniunt too often, whilst they do not come
imploranti Auxilium, Oves to him imploring Help, the Sheep
fiunt Præda Lupo. become a Prey to the Wolf.

Mor.

Si Quispiam consueverit
mentiri, Fides non habebitur
facile Ei, eum acceperit
narrare verum.

Mor.

If any One has been used
to lie, Faith will not be had
easily in Him, when he shall have
begun to tell the Truth.

FABLE XLVI.

De Aquilâ & Corvo.

Of the Eagle and the Crow.

AQUILA *devolat*
editissimâ Rupe,
in Tergum Agni. Corvus
videns Id gestit, veluti Simia,
imitari Aquilam, dimittit
Se in Vellus Arietis;
dimissus impeditur; impe-
dicus comprehenditur;
comprehensus projicitur
Pueris.

THE EAGLE *flies down*
from a very high Rock,
on the Back of a Lamb. The Crow
seeing that rejoiceth, as an Ape,
to imitate the Eagle, He drops
Him'self upon the Fleece of a Ram;
dropt down He is entangled; en-
tangled he is taken;
taken he is thrown
to the Boys.

Mor.

Quisque æstimet Se
suâ, non Virtute
Aliorum. Tentet Id, Quod
possit facere.

Mor.

Let every One esteem Himself
by his own, not by the Virtue
of Others. Attempt That, Which
thou may'st be able to do.

F A B L E XLVII.

*De invidio CANE &
BOVE.*

*Of the-envious DOG and
the Ox.*

CANIS *decumberebat*
Præsepi pleno Fœni :
Bos venit, ut comedat ;
Ille furrigens Se se prohibet :
Bos inquit, Dii perdent
Te cum isthâc tuâ Invidiâ,
Qui nec vesceris Fano,
nec finis Me vesci.

THE DOG *lay down*
in a Rack full of Hay :
The Ox cometh, that He may eat ;
He raising Himself hinders Him ;
The Ox says, May the Gods destroy
Thee with that thy Envy,
Who neither art fed with Hay,
not sufferest Me to be fed.

MOR.

Plerique sunt eo Ingenio,
ut inuideant Ea
Aliis, Quæ sunt nulli Usui
Sibi.

MOR.

Many are of that Temper,
that they envy those Things
to Others, Which are of no Use
to Themselves.

F A B L E XLVIII.

De Corniculâ & Ove.

Of the Jackdaw and the Sheep.

Cornicula *strepitat*
in Dorsu Oviculæ :
Ovis inquit, Si obstrepies
se Cani, ferres
Infortunium. At Cornicula
inquit, scio Quibus insultem,
nolesse placidis, amica
ævis.

THE Jackdaw *makes a Noise*
on the Back of the Sheep :
The Sheep says, If thou made a Noise
thus to a Dog, thou wouldest bear
the Damage. But the Jackdaw
saith, I know Whom I may insult,
troublesome to the mild, friendly
to the cruel.

MOR.

Mali insultant innocenti
& miti ; sed Nemo irritat
feroces & malignos.

MOR.

Evil Men insult the innocent
and mild ; but no One irritates
the fierce and mischievous.

F A B L E XLIX.

De Pavone &
Lusciniâ.

Of the Peacock and
the Nightingale.

PAVO queritur apud
Juncem Conjugem, &
Sororem Jovis, Luscini-
am cantillare suaviter, Se
irrideri ab Omnibus ab
raucam Ravim. Cui
Juno inquit, Lusciniâ longè
superat in Cantu, Tu Plum-
mis; Quisque habet Suam
Dotem à Diis. Decet
Unumquemq; esse conten-
tum sua Sorte.

THE Peacock complains to
Juno the Wife, and
Sister of Jupiter, that the Nightin-
gale sung sweetly, that He
was laughed at by All for
his hoarse Squalling. To whom
Juno says, The Nightingale by far
excels in Singing, Thou in Fea-
ther; Every One has his
Gift from the Gods. It becometh
Every One to be content
with his own Lot.

MOR.

Sumamus Ea, Quæ
Deus largitur, grævo Animo,
neque quæramus majora.

MOR.

Let us take those Things, Which
God bestows, with a grævous Mind,
nor let us seek greater Things.

F A B L E L.

De seniculâ MUSTELA &
MURIBUS.

Of the old WEASEL and
the Mice.

MUSTELA carens
Viribus præ Senio
non valebat insequi Mures
jam ita, ut solēbat; cœpit
meditari Dolum; abscondit
Se in Colliculo Farinæ,
sic sperans fore,
ut venetur extra Laborem.
Mures acurrunt, & dum
cupiunt esitare Farinam;
Omnes devorantur ad Unum
à Mustelâ.

THE WEASEL wanting
Strength thro' old Age,
was not able to pursue the Mice
now so, as He was wont; He began
to meditate a Trick; He hides
Himself in a Heap of Meal,
thus hoping that it would be,
that he may hunt without Labour.
The Mice run to it, and whilst
they desire to eat the Meal,
They all are devoured to One
by the Weasel.

MOR.

Ubi *Quispiam* fuerit *de-*
stitutus Viribus, *est* Opus
Ingenio. Lyfander *Lacedæ-*
monius solebat *dicere* sub-
inde, quò *leonina* Pellis
non perveniret, *Vulpinam*
esse assumendam.

MOR.

When any One shall be *de-*
stitute of Strength, *there is* Need
of Wit. Lyfander the *Lacedæ-*
monian used to say oft-
en, where the Lion's Skin
would not reach, that the Fox's
was to be taken.

F A B L E L I.

De LEONE & RANA.

Of the LION and the FROG.

LEO, cùm audiret
 Ranam loquacem
 magni, putans esse
 aliquod magnum Animal,
 vertit Se retro, et stans
 parum, videt Ranam
 exeuntem è Stagno; Quam
 statim indignabundus con-
 culcavit Pedibus, inquires,
 non movebi, amplius
 ullum Animal clamore, ut
 perspiciat Te.

THE Lion, when he heard
 the Frog talking
 at a great Rate, thinking it to be
 some great Beast,
 turned Himself back, and standing
 a little, He sees the Frog
 going out of the Pool; which
 presently enraged He trod un-
 der with his Feet, saying,
 Thou shalt not move any more
 any Animal with thy Noise, that
 He may look at Thee.

MOR.

Fabula significat, quòd
 apud verbosos Nihil
 reperitur præter Linguam.

MOR.

The Fable signifies, that
 among noisy Men Nothing
 is found except a Tongue.

F A B L E L I I.

De FORMICA & COLUMBA. Of the PISMIRE and the DOVE.

FORMICA sitiens venit
 ad Fontem, ut
 biberet; fortè incidit
 in-

THE Pismire, thirsting came
 to a Fountain, that
 she might drink; by chance she fell in-

in Puteum, Columba into a Well. The Dove
 supersidens Arborem im- sitting upon a Tree hanging
 minentem Fonti, cum over the Fountain, when she
 conspiceret Formicam ebrui saw the Pismire overwhelmed
 Aquis, frangit in the Waters, breaks
 Ramulum ex Arboe, a little Branch from the Tree,
 Quem dejicit sine Morâ Which she throws without Delay
 in Fontem. Formi a into the Fountain. The Pismire
 conscendens Hunc ser atur. getting upon This is saved.
 Auceps venit, ut capiat The Fowler comes, that he may take
 Columbam; Formica per- the Dove; the Ant perceiv-
 cipiens Id, mordet unum ing That, bites one
 ex Pedibus Aucupis; of the Feet of the Fowler;
 Columba avolat. the Dove flies away.

MOR.

Fabula significat, cum
 Bruta sunt grata in Benefi-
 cios, et magis si
 debent esse, Qui sunt Par-
 ticipes Rationis.

MOR.

The Fable signifies, when
 Brutes are grateful to Benefac-
 tors, by so much the more They
 ought to be, Who are Parta-
 kers of Reason.

F A B L E LIII.

De Pavone & Picâ.

Of the Peacock and the Magpie.

GENS Avium cum
 vagaretur liberè, opta-
 bat Regem dari Sibi.
 Pavo putabat Se
 imprimis àignum, Qui
 elegeretur, quia esset
 formosissimus. Hoc accep-
 to in Regem, Pica inquit,
 O Rex, si, Te imperante,
 Aquila ceperit in eui
 Nos persstrenuè, ut jacet,
 quo Modo abigi-
 ges Illam? quo Pacto
 servabis Nos?

THE Nation of Birds, when
 they wandered freely, wished
 for a King to be given to Them.
 The Peacock thought Himself
 chiefly worthy, Who
 should be chosen, because He was
 the most beautiful. He being re-
 ceived for King, The Magpie says,
 O King, if, You governing,
 the Eagle should begin to pursue
 Us strenuously, as she is wont,
 by what Method will you drive a-
 way her? by what Means
 will you preserve Us?

MOR.

MOR.

In *Principz Forma non est*
tam spectanda, quàm
Fortitudo Corporis & Pru-
dentia.

MOR.

In a Prince Beauty is not
 so much to be regard'd, as
 Strength of Body, and Pru-
 dence.

F A B L E L I V.

De ÆGROTO &
 MEDICO.

Of the SICK MAN and
 the PHYSICIAN.

Medicus curabat Æ-
 grotum; tandem Ille
 moritur; tum Medicus inquit
 ad Cognatos, Hic peribat
 Intemperantiâ.

A Physician had in Cure a Sick
 Man; at length He
 dieth; then the Physician said
 to the Kinsmen, This Man perished
 by Intemperance.

MOR.

Nisi Quis reliquerit
 Bibacitatem & Libidinem,
 maturè, aut nunquam
 perveniet ad Senectutem, aut
 est habiturus perbreve
 Senectutem.

MOR.

Unless Any One shall have left
 Drunkenness and Lust
 timely, either He never
 will arrive to old Age, or
 is to have a very short
 old Age.

F A B L E L V.

De LEONE & aliis.

Of the LION and other Beasts.

LEO, Asinus, &
 Vulpes eunt venatum;
 ampia Venatio capitur;
 capta est jussa partiri:
 Asinus ponente Singulis sin-
 gulas Partes, Leo irru-
 git, rapit Asinum, ac lani-
 at, Postea dat id
 Negotii Vulpeculæ, Quæ
 astutior,

THE LION, the Ass, and
 the Fox go to hunt;
 an ample Prey is taken;
 taken is commanded to be parted:
 The Ass putting to each their sin-
 gle Parts, the Lion ruar-
 ed, he seized the Ass, and luters
 him. Afterwards he gives that
 Business to the Fox, Who
 C 2 more cunning;

astutior, *cum* longè more cunning, *when* by far
optimâ Parte propositâ, *re-* *the best Part being proposed*, she had
vavisset *vim* minimam, reserved scarce a very small one,
Leo rogat, à Quo sic *the Lion asks, by Whom so*
dicta? Cui *Illa* inquit, *taught?* To Whom *She* says,
Calamitas. Afini docuit *the Calamity of the As has taught*
 Me.

MOR.

MOR.
Ille est Felix, Quem aliena He is Happy, Whom others
Pericula faciunt cautum. Dangers make cautious.

F A B L E LVI.

De HÆDO & LUPO.

Of the KID and the WOLF.

HÆDUS *prospiciens* è
Fenestrâ audebat
laceffere Lupum *prætereun-*
tem Convitiis; Cui
 Lupus ait, Scelestè, Tu
 non convitiaris Mibi, sed
 Locus.

A KID looking out of
 a Window dared
 to provoke a Wolf passing
 by with Revilings; to Whom
 the Wolf says, Wretch, Thou
 dost not revile Me, but
 the Place.

MOR.

MOR.

Tempus & Locus semper Time and Place 'always
 addunt Audaciam Homini. add Boldness to a Man.

F A B L E LVII.

De Leone & Caprà.

Of the Lion and the Goat.

LEO *fortè* conspicua-
tus Capram ambulan-
tem *ediâ* Rupe monet,
 ut *descendat* in *vide*
 Pratum: Capra inquit, *For-*
tasse facerem, si Tu abes-
 ses; Qui non suades
 Mibi

THE LION by chance having
 seen a Goat walk-
 ing on a high Rock advises,
 that she would descend into the green
 Pasture: The Goat says, Per-
 haps I should do it, if You was
 away; Who do not persuade
 Me

Mibi istud, ut Ego capiam Me to that, that I may take
ullam Voluptatem inde; sed any Pleasure thence; but
ut Tu habeas, Quod that Thou mayst have, What
famelicus voret. being hungry Thou mayst devour.

MOR.

Ne habeas *Fidem* omnibus;
nam Quidam non consulunt
Tibi, sed Sibi.

MOR.

Do not have *Faith* in all;
 for Some do not consult
 for You, but for themselves.

F A B L E LVIII.

De VULTURE allisque
AVIBUS.

Of the VULTURE and other
BIRDS.

Vultur *adsumulat, Se*
celebrare annum
Natalem; *invitat Avi-*
culas ad Cœnam; *ferè*
omnes veniunt; *accipit*
venientes magno Plausu
Favoribusque: Vultur
laniat acceptas.

THE Vulture *feigns, that He*
would celebrate his annual
Birth-Day; He *invites the little*
Birds to Supper; almost
all come; He *receives*
them coming with great Applause
and Favours: The Vulture
butchers them received.

MOR.

Omnes *non sunt* Amici,
Qui dicunt blandè, aut
simulant, Se facere benig-
nè.

MOR.

All are not Friends,
 Who speak fairly, or
 pretend, that They will do kind-
 ly.

F A B L E LIX.

De ANSERIBUS &
GRUIBUS

Of the GEESE and
the CRANES.

Anseres *pascabantur*
simul cum Gruibus
codem Agro. Grues
conspicite

THE Geese were fed
 at the same time with the Cranes
 in the same Field. The Cranes
 having seen

conspicuae Rusticos, *having seen* the Countrymen,
leves avolant; *Aneres* being light fly away; *The Geese*
capuntur, *Qui* impediti are taken, *Who* hindered
Onere Corporis, with Burden of Body, were
non pot- not able to fly away.
rant subvolare.

MOR.

Urbe expugnata ab Ho-
 stibus, Inops facile subdu-
 cit Se; at Divites captus
 servit. In Pello Divitiæ sunt
 magis Oneri quàm Usui.

MOR.

A City being besieged by Ene-
 mies, the poor Man easily with-
 draws Himself; but the Rich taken
 serves. In War Riches are
 more for a Burden, than an Use.

FABLE LX.

De Anu & Ancillis.

Of the old Woman and her Maids.

QUædam Anus habebat
 Domi complures
 Ancillas, quas quotidie
 excitabat ad Opus ad Can-
 tum Galli, Quem habebat
 Domi, antequam luce-
 ret. Ancillæ tandem
 commotæ Tædio
 quotidiani Negotii obtrun-
 cant Gallum, sperantes jam,
 Illo necato, Sese dormitu-
 ras usque ad Meridiem; sed
 hæc Spes decepit Eas; nam
 Hera, ut rescivit,
 Gallum interceptum, dein-
 ceptus jubet Eas surgere
 intempestâ Nocte.

MOR.

Non Pauci, dum student
 evitare Malum, incidunt in
 gravius.

A Certain old Woman had
 at Home many
 Maids, Whom daily
 she roused to Work at the Crow-
 ing of a Cock, which she had
 at Home, before that it was
 light. The Maids at length
 moved with the Wearisomness
 of their daily Business be-
 head the Cock, hoping now,
 He being killed, that They should
 sleep even to Mid-day; but
 this Hope deceived Them; for
 the Mistress, as soon as she knew,
 that the Cock was killed, hence-
 forwards commands Them to rise
 at Mid-night.

MOR.

Not a few, whilst they study
 to avoid an Evil, fall into
 a heavier.

FABLE LXI.

De ASINO & EQUO.

Of the Ass and the HORSE.

A Sinus putabat Equum beatum, quod esset pinguis, & degeret in Otio; verò dicebat Se infelicem, quod esset macilentus, & sir-gesus, & quotidie exercetur ab immiti Hero in ferendis Oneribus. Haud multò post conclamant ad Arma; tum Equus non re-pul-t Frænum Ore, Equitem Dorso, nec Telum Corpore. Asinus, Hoc viso, agebat magnas Gratias Diis, quod non fecissent Se Equum, sed Asinam.

THE Ass thought the Horse happy, because he was fat and lived in Idleness; but he called Himself unhappy, because He was lean, and raw-boned, and daily was exercised by an unmerciful Master in bearing Burdens. Not much after they cry to Arms; then the Horse drove not back the Bridle from his Mouth, the Horseman from his Back, nor the Dart from his Body. The Ass, This being seen, gave great Thanks to the Gods, that they had not made him a Horse, but an Ass.

MOR.

Sunt - Miseri, Quos
Vulgus judicat malos; &
non Pauci sunt beati, Qui
putant Se miserrimos.
Sutor crepidarius dicit
Regem felicem, non con-
siderans in quantas Res &
Solicitudines distrabatur,
dum interim Ipse cantillat
cum optimâ Paupertate.

MOR.

They are miserable, Whom
the Vulgar judges happy; and
not a few are happy, Who
think Themselves most miserable.
The Cobler calls
the King happy, not consider-
ing into how great Affairs and
Troubles he is drawn,
whilst in the mean time He sings
with his best Poverty.

F A B L E LXII.

De LEONE & TAURO.

Of the LION and the BULL.

TAURUS *fugiens* Leonem incidit in Hircum; Is *minitabatur* Cornu & *caperatâ* Fronte: Ad Quem Taurus *plenus* Irâ inquit, *Tua Frons contracta* in Rugas *non* territat Me; *sed* metuo *immanem* Leonem, Qui nisi *hæreret* me *Tergo* jam *scires* esse *non* ita *parvam* Rem *pugnare* cum Tauro.

THE Bull *flying* the Lion *fell* upon the Goat; He *threatened* with his Horn and wrinkled *Brow*: To *Whom* the Bull *full* of Anger *said*, Thy *Brow* *contracted* into Wrinkles *does not* affright Me; but I *fear* a *vast* Lion, *Who* unless he *stuck* to my *Back*, now you *shall* know that it is *not* so *little* a Thing to *fight* with a Bull.

MOR.

Calamitas *non* est addenda calamitosi. Est Miser fat, Qui est *semel* miser.

MOR.

Calamity *is not* to be added to the calamitous. He is *miserable* enough, *Who* is *once* miserable.

F A B L E LXIII.

De TESTITUDINE & AQUILA.

Of the TORTOISE and the EAGLE.

TÆdium *reptandi* occupaverat Testitudinem; si Quis *tolleret* Eam in Cælum, *pollicetur* Baccas *rubri* Maris. Aquila *sustulit* Eam; *poscit* Præmium; & *odit* Eam *non habentem* Unguibus. Ita, Testudo, *Quæ* *concupivit* *videre* Astra, *reliquit* Vitam in Astris.

Weariness of *creeping* had seized the Tortoise; if any One would *lift* up Her into *Heaven*, She *promises* the Pearls of the *red* Sea. The Eagle *took* up Her; *demand*s the Reward; and pierces Her *not* *having* it with her Talons. Thus, the Tortoise, *Which* *desired* to *see* the Stars, *left* her Life in the Stars.

MOR.

MOR.

Sis contentus tuâ Sorte. Be contented with thy Lot.
 Fuère Nonnulli, Qui, There have been Some, Who,
 si mansissent humiles, if they had remained low,
 fuissent tuti; facti sublimes, would have been safe; become high,
 inciderunt in Pericula. have fallen into Dangers.

F A B L E LXIV.

De CANCRO & ejus
 MATRE.

Of the CRAB and his
 MOTHER.

Mater monet Cancrum
 retrogradum, ut
 eat antrorsum. Filius
 respondet, Mater, I præ,
 sequar.

THE Mother advises the Crab
 going backwards, that
 He would go forwards. The Son
 answers, Mother, go you before,
 I will follow.

MOR.

MOR.

Reprehenderis Nullum
 Vitii, ejus Ipse
 queas reprehendi.

You should reprehend no One
 of a Vice, of which You Yourself
 may be reprehended.

F A B L E LXV.

De SOLE & AQUILONE.

Of the SUN and the NORTH-
 WIND.

SOL & Aquilo
 certant, Uter fit
 fortior. Est conventum
 ab Illis experiri Vires in
 Viatrem; ut ferat
 Palmam, Qui excusserit
 Manticam. Boreas aggre-
 ditur Viatorem horrissono
 Nimbo; at Ille non desistit
 duplicare Amictum gradi-
 endo.

THE Sun & the North-Wind
 strive, Whether is
 the stronger. It is agreed
 by Them to try their Strength upon
 a Traveller; that He bear
 the Palm, Who shall have shaken off
 his Cloak. Boreas sets up-
 on the Traveller with a rattling
 Cloud; but He does not desist
 to double his Cloak in going.

endo. Sol *exeritur* suas
Vires, Nimboque paulatim
 evictis, *emittit*
 Radios. Viator incipit
æsuare, sudare, *anhe're* :
 Tandem nequies progredi
residet sub fronde Nemore.
 Ita Victoria contigit Soli.

on. The Sun tries his
 Strength, and the Storm little by little
 being overcome, sends forth
 his Beams. The Traveller begins
 to grow hot, to sweat, to pant :
 At length not being able to go on
 He sits down under a shady Grove.
 Thus the Victory fell to the Sun.

MOR.

Id sepe obtinetur Man-
 suetudine. Quod non potest
 extorqueri Vi.

MOR.

That often is obtained by Gen-
 tleness, which is not able
 to be extorted by Force.

F A B L E LXVI.

De ASINO.

Of the Ass.

A Sinus venit in Sylvam,
 offendit Exuvias Le-
 oni, Quibus indutus
 venit in Pasqua, terri-
 tat & fugat Grege
 & Armenta. Venit, Qui
 perdidit, querit suum
 Asinum. Asinus, Hero viso,
 accurrit, immo incur-
 rit suo Rugitu. At
 Herus Auriculis prebens,
 Quæ extabant, inquit,
 Mi Aselle, possis falle-
 re Alios, Ego probe novi Te.

THE Ass comes into the Wood,
 finds the skin of a Li-
 on, with which being clad
 He comes into the Pastures, af-
 frights and puts to flight the Flocks
 and Herds. He comes, Who
 had lost him, seeks his
 Ass. The Ass, his Master being seen,
 runs to him, nay runs upon
 Him with his Brayng. But
 the Master his Ears being held,
 Which stood out, says,
 My Ass, thou mayst be able to de-
 ceive Others, I full well know Thee.

MOR.

Ne similes Te esse, Quod
 non es; non doctum, cum
 sis indoctus; non jactes
 Te divitem & nobilem, cum
 sis pauper & ignobilis;
 etenim, vero comperito,
 rideberis.

MOR.

Do not feign Thyself to be, What
 thou art not; not learned, when
 thou art unlearned; do not boast
 Thyself rich and nable, when
 Thou art poor and ignoble;
 for, the Truth being found,
 thou wilt be laughed at.

F A B L E LXVII.

De mordaci CANE.

Of the biting Dog.

DOrinus aligarvit Nolam
 Cani subinde mordenti
 Homines, ut Quisq; caveret
 Sibi. Canis, ratus
 Id Decus tributum suæ
 Virtuti, despicit suos Popu-
 lares. Aliquis jam gravis
 Ætate & Auctoritate accedit
 ad hunc Canem, monens
 Eum, ne erret; nam
 inquit, Ista Nela est data
 Tibi in Dedecus, non in
 De.us.

THE Master tied a little Bell
 to the Dog often biting
 Men, that every one should take heed
 to Himself. The Dog, thinking
 That an Ornament given to his
 Virtue, despises his Neigh-
 bours. One now grave
 with Age and Authority comes
 to this Dog, advising
 Him, that he err not; for
 says he, That little Bell is given
 to thee for a Disgrace, not for
 a Grace.

MOR.

Gloriosus interdum
 ducit Id Laudi Sibi,
 Quod est Vituperio Ipsi.

MOR.

The Vain-glorious sometimes
 takes That for a Praise to Himself,
 Which is for a Disgrace to Him.

F A B L E LXVIII.

De CAMELO.

Of the CAMEL.

Camelus despiciens Se
 quebatur, Tauros ire
 insignes geminis Cornibus;
 Se inermem esse objectum
 cæteris Animalibus; orat
 Jovem donare Cornua Sibi:
 Jupiter r. det Stultitiam
 Cameli, nec modò negat
 Votum Cameli, verùm &
 decurtat Auriculas Bestiæ.

THE Camel despising Himself
 complained, that the Bulls went
 remarkable with two Horns;
 that He without Arms was exposed
 to the other Animals; He prays
 Jupiter to give Horns to Him:
 Jupiter laughs at the Folly
 of the Camel, nor only denies
 the Wish of the Camel, but also
 crops the Ears of the Beast.

C 6

MOR.

MOR.

Quisque fit contentus
 suâ Fortunâ: Etenim
 Multi secuti meliorem,
 incurrere pejorem.

MOR.

Let every One be contented
 with his own Fortune: For
 Many having followed a better,
 have run into a worse.

F A B L E LXIX.

De duobus AMICIS &
 URSO.

*Of the two FRIENDS and
 the BEAR.

DUO Amici faciunt
 Iter; Ursus occur-
 rit in Itinere; Unus scandens
 Arborem evitat Periculum;
 Alter, cum non esset
 Spes Fugæ, procidens
 simulat Se mortuum. Ursus
 accedit, & olfacit Aures &
 Os. Homine continente
 Spiritum & Motum, Ursus,
 Qui parcat Mortuis, credens
 Eum esse mortuum, abibat.
 Postea Socio percontante
 quidnam Bestia dixisset Illi
 accumbenti in Aurem, ait,
 Monuisse Hoc, ne un-
 quam facerem Iter
 cum Amicis istius Modi.

MOR.

Adversæ Res & Pericula
 designant verum Amicum.

TWO Friends make
 a Journey; a Bear meets
 them in the Road; One climbing
 up a Tree shuns the Danger;
 The other, when there was not
 Hope of Flight, falling down
 feigns Himself Dead. The Bear
 comes, and smells to his Ears and
 Mouth. The Man holding in
 Breath and Motion, The Bear,
 Which spares the dead, believing
 that He was dead, - went away.
 Afterwards the Companion asking
 what the Beast had said to Him
 lying down in his Ear, He says,
 that He had advised This, that
 I should not ever make a Journey
 with Friends of this Kind.

MOR.

Adverse Things and Dangers
 show the true Friend.

F A B L E LXX.

Do Rustico & Fortunâ. Of the Countryman and Fortune.

RUSTICUS, cum
araret, offendebat
Thesaurum in Sulcis. For-
tuna videns, Nihil Honoris
haberi Sibi, ita locuta est
Secum: Thesauro reperto,
Stolidus non est gratus; at
eo ipso Thesauro amisso,
solicitabit Me primam
omnium Votis &
Clamoribus.

THE Countryman, when
He ploughed, found
Treasure in the Furrows. For-
tune seeing, that nothing of Honour
was had to Her, thus spake
with Herself: Treasure being found,
the Fool is not grateful; but
that self-same Treasure being lost,
He will solicit Me first
of all with Vows and
Clamours.

MOR.

Beneficio accepto, sumus
grati Merenti bene de
Nobis; Etenim Ingratitudo
est digna privari etiam
Beneficio, Quod modò
acceperit.

MOR.

A Benefit being received, let us be
grateful to Him deserving well of
Us; For Ingratitude
is worthy to be deprived even
of the Benefit, Which lately
it may have received.

F A B L E LXXI.

De PAVONE & GRUE. Of the Peacock and the Crane.

PAVO & Grus
cœnant unâ: Pavo
jactat Se, ostentat Caudam:
Grus fateur Pavonem
esse formosissimis Pennis;
tamen Se penetrare Nubes
animoso Volatu, dum Pa-
vo vix supervolat Tecta.

THE Peacock and the Crane
sup together: The Peacock
boasts Himself, shows his Tail:
The Crane confesses the Peacock
to be of most beautiful Feathers;
yet that He pierced the Clouds
with a bold Flight, whilst the Pea-
cock scarce flies over the Houses.

MOR.

MOR.

Nemo contempserit Al-
terum: *est* cuique: *sua*
Dos; *est* cuique *sua*
Virtus: Qui caret *tuâ*
Virtute, forsân habeat *Eam*,
Quâ Tu careas.

MOR.

Noman should have despised Ano-
ther: *there is* to every one *his own*
Portion; *there is* to everyone *his own*
Virtue: He who wanteth *thy*
Virtue, perhaps may have *That*
Which thou mayst want.

F A B L E. LXXII.

De QUERCU &
ARUNDINE,

Of the OAK and
the REED.

Q Uercus effracta va-
lidiores Noto,
precipitatur in Flumen, &
dum fluitat, fortè hæret
suis Ramis in Arundine;
miratur, Arundinem stare
incolumem in tanto Turbine.
Hæc respondit, Se esse
tutam suâ Flexibilitate;
Se cedere Noto,
Boreæ; omni Flatui;
nec esse Mirum, quod
Quercus exciderit, Quæ
concupivit non cedere, sed
resistere.

MOR.

Ne resistas Potentiori
sed vincas Hunc cedendo,
& ferendo.

T HE Oak being broken by the
stronger South Wind,
is thrown into the River, and,
whilst she flows, by Chance sticks
by her Boughs upon a Reed;
she wonders, that a Reed stood
safe in so great a Whirlwind.
She answers, that She was
safe by her Flexibility;
that She yielded to Noto,
to Boreas; to every Blast;
nor was it a Wonder, that
the Oak should fall; Who
desired not to yield, but
to resist.

MOR.

Do not resist One more powerful,
but overcome Him by yielding,
and bearing.

F A B L E LXXIII.

De LEONE &
VENATORE.Of the LION and
the HUNTER.

LEO litigat cum
Venatore; præfert suam
Fortitudinem Fortitudini
Hominis. Post longa Jurg-
ia Venator ducit Leonem
ad Mausoleum, in Quo Leo
erat sculptus deponens
Caput in Gremium Viri.
Fera negat Id esse satis
Indicii; nam ait, Homines
sculpere Quod vellent;
quod si Leones forent Arti-
fices, Virum jam iri
sculptum sub Pedibus
Leonis.

THE Lion contends with
the Hunter; He prefers his
Strength to the Strength
of Man. After long Dis-
putes the Hunter leads the Lion
to a Tomb, on Which a Lion
was carved laying down
his Head on the Lap of a Man.
The Beast denies that to be enough
Proof; for he says, that Man
carved What they would;
but if Lions were Arti-
ficers, that the Man now would be
carved under the Feet
of the Lion.

MOR.

Quisque, quoad potest,
& dicit, & facit Id, Quod
putat prodesse suæ
Causæ & Parti.

MOR.

Every One, as much as he is able,
both says, and does That, Which
he thinks to be profitable to his
Cause and Party.

F A B L E LXXIV.

De PUERO & FURE.

Of the BOY and the THIEF.

Puer sedebat flens apud
puteum; Fur rogat
Causam flendi; Puer dicit,
Fune rupto, Urnam
Auri incidisse in Aquas.
Homo exiit Se, infil-
lit in puteum, quærit. Vase
non invento, conscendit,
atq;

A Boy sat weeping at
a Well; A Thief asks
the Cause of his weeping; the Boy says,
the Rope being broke, that an Urn
of Gold had fallen into the Waters.
The Man undressed Himself, leaps
into the Well, seeks for it. The vessel
not being found, He comes up,

atq; ibi nec invenit Pue-
rum, nec suam Tunicam: *Quippe* Puer, Tunicâ sub-
lata, fugerat.

and there neither does He find the
Boy, nor his own Coat:
For the Boy, the Coat being taken
away, had fled.

MOR.

Interdum falluntur,
Qui solent fallere.

MOR.

Sometimes they are deceived,
Who are wont to deceive.

F A B L E LXXV.

De RUSTICO &
JUVENCO.

Of the COUNTRYMAN and
the STEER.

RUSTICUS habebat
Juvencom impatien-
tem omnis Vinculi & Fugæ:
Homo astutus resecat
Cornua Bestiæ; nam
petebat Cornibus; tum
jungit non Currui, sed
Aratro, ne pulsaret
Herum Calcibus, ut
solebat. Ipse tenet Stivam,
gaudens, effecisse
Industriâ, ut jam foret
tutus & à Cornibus, & ab
Ungulis. Sed Quid evenit?
Taurus subinde resistens
spargendo Arenam. opplet
Os & Caput Rusti-
ci Eâ.

A COUNTRYMAN had
a Steer impa-
tient of every Chain and Yoke:
The Man a little cunning cuts
off the Horns of the Beast; for
he struck with his Horns; then
He joins him not to the Cart, but
to the Plough, that he should not strike
his Master with his Heels, as
He was wont. He holds the Plough,
rejoicing, that He had effected
by Industry, that now he should be
safe both from Horns, and from
Hoofs. But What happened?
The Bullock frequently resisting
by scattering the sand fills
the Mouth and Head of the Coun-
tryman with it.

MOR.

Nonnulli sunt sic in-
tractabiles, ut nequeant
tractari ullâ Arte, aut
Consilio.

MOR.

Some are so in-
tractable, that They cannot
be managed by any Art, or
Counsel.

F A B L E LXXVI.

De SATYRQ & VIA-
TORE.

Of the SATYR and the TRA-
VELLER.

SAtyrus. *Qui olim erat*
habitus Deus Nemo-
rum, miseratus Viatorem
obrutum Nive, atq; enec-
tum Algore, ducit in
suum Antrum; foveat
Igne. At, dum spirat
in Manus, percontatur
Causam; Qui respondens
inquit, ut calefiant. Po-
stea, cum accumbent,
Viator sufflat in Pulverem,
Quod interrogatus cur fa-
ceret, inquit, ut frigeret.
Tum continuo Satyrus
ejiciens Viatorem inquit,
Nolo, ut Ille sit in
meo Antro, Cui sit tam
diversum Os.

A Satyr, Who formerly was
accounted a God of the
Woods, having pitied a Traveller
covered with Snow, and almost
dead with Cold, leads Him into
his Cave; cherishes Him
with a Fire. But, whilst He breathes
into his Hands, He enquires
the Cause; Who answering
says, that they may be warm. Af-
terwards, when they laid down,
the Traveller blows into his Porridge,
Which being asked why He
did, He said, that It may grow cool.
Then immediately the Satyr
casting out the Traveller says,
I am not willing, that He be in
my Cave, Who has so
different a Mouth.

MOR.

Evitabilinguem Hominem,
Qui est Proteus in Sermone.

MOR.

Avoid a double-tongued Man,
Who is a Proteus in Discourse.

F A B L E LXXVII.

De TAURO & MURE.

Of the BULL and the MOUSE.

MUS momorderat
Pedem Tauri, fu-
giens in suum Antrum.
Taurus vibrat Cornua,
quærit, Hostem, videt nus-
quam, Mus irridet Eum;
inquit,

THE Mouse had bit
the Foot of the Bull, fly-
ing into his Hole.
The Bull brandishes his Horns,
seeks his Enemy, sees him no-
where. The Mouse laughs at Him;
says

inquit, quia es robustus,
ac vastus, idcirco non con-
tempseris Quemvis; nunc
eximius M. s. læsit Te, &
quidem gratis.

says He, because thou art robust,
and b.g. therefore you should not
have despised any One; now
a little Monse has hurt Thee, and
indeed gratis.

MOR.

Nemo pendat Hostem
Flocci.

MOR.

Let no Man rate his Enemy
at a Lo. k of Wool.

F A B L E LXXVIII.

De RUSTICO &
HERCULE.

Of the COUNTRYMAN and
HERCULES.

CURRUS Rusti-
ci hæret in profundo
Luto. Mox, supinus
implorat Deum Herculem;
Vox intonat e Cœlo,
Ineptè, flagella tuos Equos,
& Ipse annittere Rotis,
atq; tum Hercules vocatus
aderit.

THE Waggon of a Country-
man sticks in a deep
Clay. By and by laying along
He implores the God Hercules;
a Voice thunders out of Heaven,
Fool, whip thy Horses,
and Thyself try at the Wheels,
and then Hercules being called
will be present.

MOR.

Otiosa Vota presunt Nil;
Quæ sane Deus non audit.
Ise juva Teipsum, tum
Deus juvabit Te.

MOR.

Idle Vows profit Nothing;
Which indeed God does not bear.
Thyself help Thyself, then
God will help Thee.

F A B L E LXXIX.

De Cicadâ & Formicâ.

Of the Grasshopper and the Pil-
mire.

CUM Cicada cantet
per Æstatem, Formica
exercet suam Messem, trā-
bens

WHEN the Grasshopper sings
in the Summer, the Ant
exercises her Harvest, draw-
ing

*bens Grana in Antrum, ing the Grains into a Hole,
 Quæ reponit in Hyemem. Which She lays up against Winter.
 Brumâ sæviante, famelica The Winter raging, the famished
 Cicada venit ad Formicam, Grasshopper comes to the Ant,
 & mendicat victum. Formica and begs Victuals. The Ant
 renuit, dictitans, Sese labora- refuses, saying, that She had labour-
 viffe, dum Ila cantabat. ed, whilst She sung.*

MOR.

*Qui est segnis in Juventâ,
 egebit in Senectâ; & Qui
 non parcit, mox mendabit.*

MOR.

*Who is slothful in Youth,
 shall want in Age; and Who
 doth not spare, by and by shall beg.*

FABLE LXXX.

De CANE & LEONE.

Of the DOG and the LION.

CANIS *jocans* occurrit
Leoni, quid Tu ex-
haustus Inediâ percurris
Sylvas & Devia? specta
Me pinguem, & nitidum,
atque consequor Hæc, non
Labore, sed Otio. Tum
Leo inquit, Tu quidem
habes tuas Epulas, sed
Stolide, habes etiam Vincula;
Esto Tu Servus. Qui potes
servire; Ego quidem, sum
liber, nec volo servire.

A DOG *joking* meets
a Lion, why dost Thou ex-
hausted with Want run thro'
the Woods and By-places? see
Me fat, and sleek,
and I obtain these Things, not
by Labour, but by Idleness. Then
the Lion says, Thou indeed
hast thy Dainties, but
Fool, Thou hast also Chains;
Be Thou a Slave, Who art able
to serve; I indeed, am
free, nor am I willing to serve.

MOR.

*Leo respondit pulchrè:
 Etenim Libertas est potior
 omnibus Rebus.*

MOR.

*The Lion answered beautifully:
 For Liberty is better
 than all Things.*

FABLE LXXXI.

De Piscibus.

Of the Fishes.

Fluvialis Pifcis est correptus per Vim Fluminis in Mare, ubi efferens suam Nobilitatem, pendebat omne marinum Genus vili. Phoca non tulit Hoc, sed ait, Tunc fore Indicium Nobilitatis, si captus portetur ad Forum cum Phocâ; Se iri emptum à Nobilibus, autem Illum à Plebe.

A River Fish is borne down by the Force of the River into the Sea, where extolling his Nobility, He valued all the Sea Race at a low Rate. The Seal bore not This, but said, Then wou'd be a Proof of Nobility, if taken He should be carried to Market with a Seal; that He should be bought by Nobles, but He by the common People.

MOR.

Multi sunt sic capti Libidine Gloriæ, ut Ipsi jactent Se. Sed Laus sui Oris non datur Homini Laudi, ut excipitur cum Rifu Auditorum.

MOR.

Many are so taken with the Lust of Glory, that They boast Themselves. But the Praise of his own Mouth is not given to a Man for a Praise, but is received with the Laughter of the Hearers.

FABLE LXXXII.

De Pardo & Vulpeculâ.

Of the Leopard and the Fox.

Pardus, Cui est pictum Tergum, cæteris Feris, etiam Leonibus despectis ab Eo, intumescibat. Vulpecula accedit ad Hunc, suadet non superbire, dicens quidem, Illi esse speciosam Pellem, verò Sibi esse speciosam Mentem.

THE Leopard, Who has a painted Back, the other Beasts, even the Lions being despised by Him, was puffed up. The Fox comes to Him, persuades Him not to be proud, saying indeed, that He had a fine Skin, but He had a fine Mind.

MOR.

MOR.

Est *Discrimen* & *Ordo*
Bonorum : *Bona*
Corporis præstant Bonis
Fortunæ ; sed *Bona Animi*
sunt præferenda His.

MOR.

There is a *Difference* and *Order*
of good Things : *The Goods*
of the Body *excel* the Goods of
Fortune ; but the Goods of the Mind
are to be preferred to *These*.

F A B L E LXXXIII.

De VULPE & FELE.

Of the Fox and the CAT.

CUM *Vulpes* in *Cello-*
quio, *Quod Illi erat*
cum Fele, *juclaret*, *Sibi*
esse varias Technas, *aded*
ut haberet vel Peram
refertam Dolis : *Autem*
Felis respondit, *Sibi esse*
duntaxat unicum Artem, *Cui*
fideret, *si esset*
Quod Discriminis. Inter con-
fabulandum repente
Tumultus Canum accurren-
tium auditur : *Ibi Felis*
subilit in altissimam
Arborem ; *interim Vulpes*
cincta Canibus capitur.

WHEN the Fox in a *Dis-*
course, Which He had
with the Cat, *boasted*, that He
had various *Shifts*, so
that He had even a Budget
full of *Tricks* : But
the Cat *answered*. That She had
only one Art, to which
She trusted, if there was
any Thing of Danger. In the *Dis-*
course suddenly
the Noise of the Dogs run-
ning is heard : Then the Cat
leaps into a very high
Tree ; in the mean time the Fox
surrounded by the Dogs is taken.

MOR.

Fabula innuit, nonnun-
quam *unicum Consilium*,
modò sit verum, & *efficax*,
esse præstabilius quam *plures*
Dolos, & *frivola Consilia*.

MOR.

The Fable intimates, that some-
times one Design,
so that it be true, and *effectual*,
is better than more
Tricks, and frivolous Designs.

F A B L E LXXXIV.

De REGE & SIMIIS.

Of the KING and the APES.

QUIDAM Ægyptius Rex instituit aliquot Simias, ut perdiscerent Actionem saltandi. Nam, ut nullum Animal accedat propius ad Figuram Hominis, ita nec aliud imitatur humanos Actus aut melius, aut libentius. Itaque protinus edocuit Artem saltandi, cœperunt saltare, indutæ purpureis Vestimentis, ac personatæ; & Spectaculum jam placebat longæ Tempore in mirum Modum; donec Quispiam de Spectatoribus facetus abiecit Nuces in Medium, Quas habebat clanculum in Loculis. Ibi statim Simiæ, simul atque vidissent Nuces, oblitæ Choreæ, cœperunt esse Id, Quod fuerant antea, ac repente e Saltatricibus redierunt in Simias; & Personis & Vestibus dilaceratis, pugnabant inter Se pro Nuncibus, non sine maximo Rifu Spectatorum.

MOR.

Hæc Fabula admonet, Ornamenta Fortunæ non mutare Ingenium Hominis.

A Certain Egyptian King appointed some Apes, that they should learn the Action of Dancing. For, as no Animal cometh nearer to the Figure of a Man, so neither any other imitates human Actions either better, or more willingly. Therefore presently being taught the Art of Dancing, They began to dance clothed in purple Vestments, and masked; and the Sight now pleased for a long Time after a wonderful Manner; till One of the Spectators facetious threw Nuts into the Middle, Which he had privately in his Pockets. Then presently the Apes, as soon as They saw the Nuts, having forgot the Dance, began to be That, Which They had been before, and suddenly from Dancers returned into Apes; and their Masks and Clothes being torn, they fought among Them, elvies for the Nuts, not without the greatest Laughter of the Spectators.

MOR.

This Fable admonisheth, that the Ornaments of Fortune do not change the Disposition of a Man.

F A B L E LXXXV.

De ASINO & VIATORIBUS.

DUO *Quidam, cum fortè invenirent Asinum in Sylvâ, coeperunt contendere inter Se, Uter Eorum abduceret Eum Domum, uti suum; nam videbatur pariter objectus Utrique à Fortunâ. Interim, Illis altercantibus invicem, Asinus abduxit Se, ac Neuter potitus est Eo.*

MOR.

Quidam excident à presentibus Commodis, Quibus nesciunt uti ob Insitiam.

Of the Ass and the TRAVELLERS.

TWO *certain Men, when by chance they found an Ass in a Wood, began to contend between themselves, Whether of them should lead Him Home, as his own; for he seemed equally offered to Either by Fortune. In the meantime, They wrangling by Turns, the Ass withdrew Himself, and Neither obtained Him.*

MOR.

Some fall from present Advantages, Which they know not how to use thro' Ignorance.

F A B L E LXXXVI.

De CORVO & LUPIS.

Of the CROW and the WOLVES.

CORVUS *comitatur Lupos per aduâ Juga Montium; pestulat Partem Prædæ Sibi, quia secutus est, & non destituit Eos ullo Tempore. Deinde est repulsus à Lupis, quia non minù voraret Extâ Leporum, si occiderentur, quàm Extâ cæterorum Animalium.*

THE CROW *accompanies the Wolves thro' the high Tops of the Mountains; He demands a Part of the Prey for Himself, because he had followed, and had not forsook Them at any Time. Then he is repulsed by the Wolves, because no less would he devour the Entrails of the Wolves, if they should be slain, than the Entrails of other Animals.*

MOR.

MOR.

Non *Quid* agamus *est*
semper *inspiciendum*; sed
quo Animo simus, cum
agamus.

MOR.

Not *What* We may do is
always to be looked into; but
of *What Mind* We be, when
We do it.

F A B L E LXXXVII.

De MURE nato in
Cistâ.

Of the MOUSE born in the
Chest.

MUS natus in Cistâ
duxerat ferè omnem
Vitam ibi, pastus Nucibus,
Quæ solebant seruari in
Eâ. Autem, dum ludens,
circa Oras Cistæ
decidisset, & quæreret
Ascensum, reperit Epulas
lautissimè paratas, Quas
cum cœpisset gustare,
inquit, Quàm Stolidus fui
hactenus, Qui credebam
esse Nihil in toto
Orbe melius meâ Cistulâ?
Ecce! quàm veîor suavi-
oribus Cibis hic!

A Mouse born in a Chest
had led almost all
his Life there, fed with Nuts,
Which were wont to be kept in
It. But, whilst playing
about the Edges of the Chest
He fell down, and tried at
getting up. He found Dainties
most sumptuously prepared, Which
when He had begun to taste,
He said, How foolish have I been
hitherto, Who believed
there was nothing in the whole
World better than my Chest?
Behold! how I am fed with sweet-
er Meats here!

MOR.

Hæc Fabula indicat, Pa-
triam non diligendam ita,
ut non ædeamus ea Loca,
ubi possimus esse beatio-
res.

MOR.

This Fable shows, that a Coun-
try is not to be beloved so,
that We may not go to those Places,
where We may be able to be more
happy.

F A B L E LXXXVIII.

De RUSTICO impetrante,
ut Triticum nasceretur
absque Aristis.

Of the COUNTRYMAN obtaining,
that Wheat should grow
without Beards.

QUIDAM Rusticus im-
petraverat a Cerere,
ut Triticum nasceretur absq;
Aristis, ne læderet
Manus Metentium &
Triturantium; Quod, cum
inaruit, est depastum à
minutis Avibus: Tum Ru-
sticus inquit, Quàm dignè
patior! Qui Causâ
parvæ commoditatis perdidit
etiam maxima Emolumen-
ta.

A Certain Countryman had ob-
tained from Ceres,
that Wheat should grow without
Beards, that it might not hurt
the Hands of the Reapers and
Threshers; Which, when
it grew ripe, was eat up by
the small Birds: Then the Coun-
tryman said, How worthily
I suffer! Who for the Sake
of a small Commodity have lost
even the greatest Advanta-
ges.

MOR.

Fabula indicat, parva
Incommoda penlanda
majori Utilitate.

MOR.

The Fable shows, that small
Disadvantages are to be weighed
with a greater Profit.

F A B L E LXXXIX.

De ACCIPITRE insequente
COLUMBAM.

Of the HAWK pursuing
the PIGEON.

CUM Accipiter infe-
queretur Columbam
præcipiti Volatu, ingres-
sus quandam Villam est
captus à Rustico, Quem
obsecrabat bland., ut
dimitteret Se; nam,
dixit, non læsi Te.
Cui Rusticus respon-
dit, nec Hæc læserat Te.

WHEN the Hawk pur-
sued the Pigeon
with a speedy Flight, having en-
tered a certain Village He was
taken by a Countryman, Whom
He besought fairly, that
He would dismiss Him; for,
said He, I have not hurt Thee.
To whom the Countryman an-
swered, nor had She hurt Thee.

D

MOR.

MOR.

Fabula indicat, Eos
puniri meritò, Qui conan-
tur ledere innocentes.

MOR.

The Fable shows, that They
are punished deservedly, Who en-
deavour to hurt the Innocent.

F A B L E XC.

De RUSTICO transi-
turo Amnem.

Of the COUNTRYMAN about to
pass over a RIVER.

RUSTICUS transiturus
Torrentem, Qui fortè
excreverat Imbribus,
quærebat Vadum, & cum
tentavisset eam Partem
Fluminis, Quæ videbatur
quietior, & placidior,
reperit Eam altiore, quàm
suarat opinatus; rursus
adinvenit brevior, &
tutior Partem; ibi Flu-
vius decurrebat majori
Strepitu Aquarum: Tum
inquit Secum, Quàm
tutius possumus credere
nostram Vitam in clamorosis
Aquis, quàm in quietis &
silentibus.

A Countryman about to pass over
a Torrent, Which by Chance
had increased by the Showers,
sought a Shallow, and when
He had tried that Part
of the River, Which seemed
more quiet, and smooth,
he found It deeper, than
He had thought; again
He came to a shallower, and
safer Part; there the Ri-
ver ran down with a greater
Noise of Waters: Then
He said with Himself, How
more safely are we able to trust
Our Life in the clamorous
Waters, than in the quiet and
silent.

MOR.

Admonemur hæc
Fabulâ, ut extimescamus
Homines verbosos, & mi-
naces, minùs quàm quietos.

MOR.

We are admonished by this
Fable, that We should fear
Men verbose, and threat-
ning, less than the quiet.

F A B L E XCI.

De COLUMBA & PICA.

Of the PIGEON and the MAG-
PIE.

COLUMBâ interrogata à Picâ, Quid induceret Bam, ut nidificaret semper in eodem Loco, cum ejus Pulli semper surriperentur inde, respondit, Simplicitas.

THE Pigeon being asked by the Pie, What could induce Her, that She built always in the same Place, when Her Young always were taken from thence, answered, Simplicity.

MOR.

Hæc Fabula indicat, bonos Viros sæpe decipi facili.

MOR.

This Fable shows, that good Men often are deceived easily.

F A B L E XCII.

De ASINO & VITULO.

Of the ASS and the CALF.

ASINUS & VITULUS, cum pascerentur in eodem Prato, præsentiebant bosilem Exercitum adventare Sonitu Campanæ. Tum Vitulus inquit, O Sodalis, fugiamus hinc, ne Hostes abducant Nos Captivos; Cui Asinus respondit, Fuge Tu, Quem Hostes consueverunt occidere, & esse: Nihil interest Asini, Cui ubique eadem Conditio ferendi Oneris est proposita.

THE Ass and the Calf, when they were fed in the same Pasture perceived an Enemy's Army to approach by the Sound of a Bell. Then the Calf said, O Companion; let us fly hence, lest the Enemies lead away Us Captives; To whom the Ass answered, Fly Thou, Whom the Enemies have been used to slay, and to eat: It is no Interest of the Ass, to Whom every where the same Condition of bearing a Burden is offered.

MOR.

Hæc Fabula admonet, ne Servos, formidenda magis

MOR.

This Fable warns Servants, that they may not fear greatly

*magno perè mutare Dominos, greatly to change their Lords
modo futuri non sint provided that the future be not
deteriores prioribus. worse than the former.*

F A B L E XCIII.

*De VULPE & MULIERIBUS
edentibus Gallinas.*

*Of the FOX and the Wo-
MEN eating the Hens.*

Vulpes transiens juxta
quandam Villam,
conspexit catervam Mulierum
comedentem alto Silentio
plurimas Gallinas opipare
affatas: Ad Quas conversa
inquit, Qui Clamores &
Latratus Canum essent
contra Me, si Ego facerem,
Quod Vos facitis? Cui
quædam Anus respondens
inquit, Nos comedimus Quæ
sunt Nostra, verò Tu furaris
aliena.

A FOX passing near
a certain Village,
saw a Heap of Women
eating in deep Silence
very many Hens daintily
roasted: To Whom being turned
He said, What Clamours and
Barkings of Dogs would be
against Me, if I did
What You do? To whom
a certain old Woman answering
said, We eat What
are Ours, but Thou stealest
other Men's Things.

MOR.

Quod est meum non atti-
net ad Te. Ne furare;
esto contentus tuis Rebus.

MOR.

What is mine does not be-
long to Thee. Do not steal;
be content with thine own Things.

F A B L E XCIV.

*De pinguibus CAPONIBUS
& macro.*

*Of the fat CAPONS
and the lean one.*

Quidam Vir nutricave-
rat complures Capones
in eodem Ornithoboscio; Qui
omnes sunt effecti pingues
præter

A Certain Man had brought
up very many Capons
in the same Coop; Who
all were made fat
except

præter Unum, Quem Fratres irridebant, ut macilentum. Dominus accepturus nobiles Hospites lauto & sumptuoso Convivio, imperat Coquo, ut interimat, & coquat ex His, Quos invenerit pinguiore. Pingues audientes Hoc afflictabant sese, dicentes, O si Nos fuissetus macilenti!

except One, Which his Brethren laughed at, as lean. The Master about to receive noble Guests in a neat and sumptuous Banquet, commands the Cook, that He should kill and cook out of These, which He should find the fatter. The fat hearing This afflicted Themselves, saying, O if We had been lean!

MOR.

Hæc Fabula est confecta in Solamen Pauperum, quorum Vita est tutior, quam Vita Divitum.

MOR.

This Fable was invented for the Comfort of the Poor, whose Life is safer, than the Life of the Rich.

F A B L E XCV.

De CYGNO canente in Morte, reprehensio Ciconiâ.

Of the SWAN singing in Death, reprehended by the Stork.

CYgnus moriens interrogabatur à Ciconiâ, cur in Morte, Quam cætera Animalia adeo exhorrent, emitteret Sonos multò suaviore, quàm in omni Viâ; cum potius deberet esse mæstus. Cui Cygnus inquit. Quia non crucior amplius Curâ quarendi Cibi.

THE Swan dying was asked by the Stork, why in Death, Which other Animals so fear, He sent forth Sounds much sweeter, than in all his Life; when rather He ought to be sad. To whom the Swan said, Because I shall not be tormented longer with the Care of seeking Meat.

MOR.

Hæc Fabula admonet, ne formidamus Mortem; Quâ omnes Miseriæ præsentis Vitæ præciduntur.

MOR.

This Fable admonishes, that We do not fear Death: by Which all the Miseries of the present Life are cut off.

F A B L E XCVI.

*De TRABE & BOBUS
trahentibus Eam.*

*Of the BEAM and the OXEN
drawing It.*

Ulmea Trabs conquerebatur de Bôbus, dicens, O Ingrati, Ego alui Vos multo Tempore meis Frondibus; verò Vos trahitis Me vestram Nutricem per Saxa & Luta. Cui Boves; Nostra Suspiria & Gemitus & Stimulus, Quis pungimur, possunt docere Te, quòd inviti trahimus Te.

MOR.

Hæc Fabula docet Nos, ne excandescamus in Eos, Qui lædunt Nos, non sua Sponte.

AN Elm Beam complained of the Oxen, saying, O ungrateful, I have fed You a long Time with my Leaves; but You draw Me your Nourisher thro' Stones and Dirt. To whom the Oxen; Our Sighs and Groans and the Goad, with which We are pricked, are able to teach Thee, that unwilling We draw Thee.

MOR.

This Fable teaches Us, that we should not be hot against Them, Who hurt Us, not of their own Accord.

F A B L E XCVII.

*De Anguilla conquerente,
quòd infestaretur magis,
quàm Serpens.*

*Of the Eel complaining,
that He was infested more
than the Serpent.*

Anguilla interrogabat Serpentem, cur, cum essent similes, atq; cognati, hominos tamen insequerentur Se potius, quam Illam: Cui Serpens inquit, quia raro lædunt Me impunè.

THE Eel asked the Serpent, why, seeing that They were alike, and Kinsfolk, Men yet pursued Him rather, than Her: To whom the Serpent said, because seldom do They hurt Me unpunished.

MOR.

*Hæc Fabula indicat,
Eos solere lædi minus,
Qui ulciscuntur.*

MOR.

*This Fable shows, that they
are wont to be hurt less,
Who revenge.*

F A B L E XCVIII.

*De ASINO, SIMIA, &
TALPA.*

*Of the Ass, the APE, and
the MOLE.*

A Sino conquerente, quod
careret Cornibus; verò
Simia, quò Cauda deesset
Sibi; Talpa inquit, Ta-
cete, cum videas Me esse
captum Oculis.

THE Ass complaining, that
He wanted Horns; but
the Ape, that a Tail was wanting
to Him; The Mole said, Held your
Peace, when you see Me to be
deprived of Eyes.

MOR.

*Hæc Fabula pertinet ad
Eos, Qui non sunt contenti
suâ Sorte; Qui,
si considerarent Infortunia
Aliorum, tolerarent sua
æquiore Animo.*

MOR.

*This Fable pertains to
Them, Who are not content
with their own Condition; Who,
if They considered the Misfortunes
of Others, would bear their own
with a more patient Mind.*

F A B L E XCIX.

*De NAUTIS implorantibus
Auxilium Sanctorum.*

*Of the MARINERS imploring
the Help of the Saints.*

QUIDAM Nauta depre-
hensus in Mari subitâ
& atrâ Tempestate, cæteris
ejus Sociis implorantibus
Auxilium diversorum
Sanctorum, inquit, Nescitis
Quod petitis; Etenim,
antequam isti Sancti. confe-
rant

A Certain Mariner overta-
ken at Sea with a sudden
and dark Tempest, the rest
of his Companions imploring
the Help of different
Saints, said, Ye know not
What ye ask; For,
before that those Saints can be-
take

rant *Se ad Deum pro nostrâ*
 Liberatione, *obru-*
mur hâc imminenti Procellâ,
Confugite igitur ad Eum,
Qui Absque Adminiculo
Alterius poterit liberare
 Nos à tantis Malis. Igi-
 tur, *Auxilio Omnipotentis*
Dei invocato, illico
 Procella cessavit.

MOR.

Ne confugito ad imbe-
 cilliores, ubi Auxilium
 potentioris potest haberi.

take *Themselves to God for our*
 Deliverance, *We shall be over-*
whelmed in this imminent Storm.
 Fly therefore to Him,
 Who without the Help
 of Another shall be able to deliver
 Us from so great Evils. There-
 fore, the Help of Almighty
 God being invoked, presently
 the Storm ceased.

MOR.

Do not fly to the weak-
 er, where the Help
 of a more powerful may be had.

FABLE C.

De Piscibus defiliantibus è
Sartagine in Prunas.

Of the Fishes leaping out of
the Frying-Pan into the Coals.

Pisces adhuc vivi coque-
 bantur in Sartagine ser-
 venti Oleo: Unus Quorum
 inquit, Fratres, Fugiamus
 hinc, ne pereamus.
 Tum Omnes pariter exilien-
 tes è Sartagine deciderunt
 in ardentes Prunas. Igitur
 affecti majore Dolore dam-
 nabant Consilium, Quod
 ceperant, dicentes, Quan-
 to atrociori Morte nunc
 perimus!

MOR.

Hæc Fabula admonet Nos,
 ut vitemus præsentia Peri-
 cula ita, ne incidamus in
 graviora.

Fishes yet alive were cook-
 ed in a Frying-Pan with scald-
 ing Oil: One of Which
 said, O Brethren, Let us fly
 hence, that we may not perish.
 Then All in like manner leap-
 ing out of the Frying-Pan fell
 upon the burning Coals. Therefore
 affected with greater Pain They
 condemned the Counsel, Which
 They had taken, saying, By how
 much a more cruel Death now
 do We perish!

MOR.

This Fable admonishes Us,
 that We avoid the present Dan-
 gers so, that we do not fall into
 more grievous.

FABLE

F A B L E C I.

*De Quadrupedibus incun-
tibus Societatem cum
Piscibus adversus Aves.*

*Of the Four-footed Beasts enter-
ing into an Alliance with
the Fishes against the Birds.*

QUADRUPEDES, *cum*
Bellum esset indictum
Sibi ab Avibus, incunt
Fœdus cum Piscibus,
ut tuerentur Se eo-
rum Auxilio à Furore
Avium. Autem, *cum* ex-
pectarent optata Auxilia,
Pisces negant, Se posse
accedere ad Se per Terram.

THE Four-footed Beasts, *when*
War was proclaimed against
Them by the Birds, enter into
a League with the Fishes,
that they would defend Them with
their Help from the Fury
of the Birds. But, *when* They ex-
pected the desired Succours,
the Fishes deny, that They are able
to come to them by Land.

MOR.

Hæc Fabula admonet Nos,
ne faciamus Eos So-
cios Nobis, Qui, *cum* fit
Opus, non possunt adesse
Nobis.

MOR.

This Fable advises Us,
that We do not make Them Com-
panions to Us, Who, *when* there is
Need, are not able to be present
to Us.

F A B L E C II.

*De VIRO, Qui accessit ad
Cardinalem nuper creatum
Gratiâ gratulandi.*

*Of a MAN, Who went to
a Cardinal lately created for
the Sake of congratulating Him.*

QUIDAM Vir admodum
facetius, audiens suum
Amicum adsumptum ad Dig-
nitatem Cardinalatus,
accessit ad Eum Gratiâ gra-
tulandi: Qui tumidus
Honore, dissimulans
agnoscere veterem Amicum,
interrogabat, Quisnam esset.
Cui

A Certain Man very
facetious, hearing that his
Friend was preferred to the Dig-
nity of the Cardinalship,
went to Him for the Sake of con-
gratulating Him: Who puffed up
with the Honour, dissimbling
to know his old Friend,
asked, Who He was.
D 5 To

Cui ille inquit, ut erat promptus ad Jocos, Mifereſco Tui & Cæterorum, Qui perveniunt ad Honores hujus Modi; etenim, quamprimum eſtis aſſecuti Dignitates hujus Modi, ita amittitis Viſum, Auditumq; & cæteros Senſus, ut non amplius dignoſcatis priſtinos Amicos.

To whom He ſaid, as He was ready at Jeſts, I pity Thee and Others, Who arrive to Honours, of this Kind; for, as ſoon as Ye have obtained Dignities of this Kind, ſo do you loſe Sight, and Hearing, and the other Senſes, that no longer do ye diſtinguiſh old Friends.

MOR.

Hæc Fabula notat Eos, Qui ſublati in altum deſpiciant veteres Amicitias.

MOR.

This Fable denotes Thoſe, Who raiſed up on high deſpiſe ancient Friendſhips.

F A B L E C H I.

De Aquilâ & Picâ.

Of the Eagle and the Magpie.

P Ica interrogabat Aquilam, ut acciperet ſe inter ſuos Familiares & Domesticos; quando mereretur Id, cum Pulchritudine Corporis, tum Volubilitate Lingue ad peragenda Mandata. Cui Aquila reſpondit, facerem Hoc, ni vererer, ne efferres cuncta tuâ Loquacitate, Quæ ſiant intra meam Tegulam.

T H E Magpie aſked the Eagle, that She would receive Her among her Familiars and Domesticks; ſeeing that She deſerved That, both by Beauty of Body, and Volubility of Tongue to diſpatch Commands. To whom the Eagle answered, I ſhould do This, unleſs I feared, leſt Thou ſhouldeſt bear abroad all Things by thy Talkativeness, Which may be done within my Roof.

MOR.

Hæc Fabula monet, linguaces & garrulos Homines non habendos Domi.

MOR.

This Fable adviſes, that talkative and prating Men are not to be had at Home.

FABLE CIV.

De Turdo ineunte Amicitiam cum Hirundine.

Of the Thrush entering into Friendship with the Swallow.

TUrdus glorabatur, Se contraxisse Amicitiam cum Hirundine; Cui Mater inquit, Fili, es Stultus, si credas, Te posse convivere cum Eâ, cum Uterq; Vestrum sileat appetere diversa Loca; etenim Tu delectaris frigidis Locis, Illa tepidis.

THE Thrush boasted, that He had contracted a Friendship with the Swallow; To whom the Mother said, Son, Thou art a Fool, if Thou believe that Thou art able to live with Her, seeing that Each of you is wont to desire different Places; for Thou art delighted with cold Places, She with warm.

MOR.

Monemur hâc Fabulâ ne faciamus Eos Amicos Nobis, Quorum Vita differt à nostrâ.

MOR.

We are advised by this Fable, that We do not make Them Friends to Us, Whose Life differs from ours.

FABLE CV.

De quodam Divite & Servo.

Of a certain Rich Man and his Servant.

ERAT quidam Dives habens Servum tardi Ingenii, Quem solebat nuncupare Regem Stultorum: Ille saepe irritatus his Verbis statuit referre par Hero; etenim semel conversus in Herum inquit, Utinam essem Rex Stultorum; etenim nullum Imperium in toto Orbe Terrarum efficit latius meo;

THERE was a certain rich Man having a Servant of a slow Wit, Whom He used to call the King of Fools: He often irritated at these Words resolved to return the like to his Master; for once turned upon his Master he said, I wish I was the King of Fools; for no Empire in the whole Globe of Lands would be wider

meo: & Tu quoque sub- than mine; and Thou also wouldst
esses meo Imperio. be under my Empire.

MOR.

MOR.

Fabula indicat, Stultum
sape loqui opportunum.

The Fable shows, that a Fool
often speaks pertinently.

F A B L E C V I.

De Urbanis CANIBUS in-
sequentibus Villaticum.

Of the City Dogs pursu-
ing the Village One.

COmplures urbani Canes
insequebantur quendam
villaticum præcipiti Curru;
Quos Ille diu fugit;
nec ausus est repugnare:
At ubi conversus ad Eos
insequentes substitit, & Ipse
quoque cepit ostendere
Dentes, Omnes pariter
substituerunt, nec Aliquis
Urbanorum audebat appro-
quare Illi. Tunc Impe-
rator Exercitus, Qui fortè
aderat ibi, conversus ad suos
Milites inquit, Commilito-
nes, Hoc Spectaculum ad-
monet Nos, ne fugiamus,
cum videamus præsentiora
Pericula imminere Nobis
fugientibus, quàm repug-
nantibus.

MANY City Dogs
pursued a certain
Village one with a hasty Course;
Whom He a long while fled from;
nor dared to resist:
But when turned to Them
pursuing He stopped, and He
also began to show
his Teeth, They All equally
stopped, nor any One
of the City ones dared to ap-
proach Him. Then the General
of an Army, Who by Chance
was there, turned to his
Soldiers said, Fellow-Sol-
diers, This Sight ad-
monishes Us, that we do not fly,
when We see more present
Dangers to threaten Us
flying, than resist-
ing.

F A B L E CVII.

DE TESTUDINE &
RANIS.

Of the TORTOISE and
the Frogs.

TESTUDO *conspicata*
Ranas, *Quæ* pascebantur
in eodem Stagno, aded
leves, agilesque, ut facile
proflirent quolibet, &
saltarent longissimè, accusabat
Naturam, quòd procreasset
Se tardum Animal, &
impeditum maximo Onere,
ut neque posset
movere Se facile, & assidue
premeretur magnâ Mole,
At, ubi vidit Ranas fieri
Ecam Anguillarum,
& obnoxias vel levissimo
Ictui, aliquantum recreata
dicebat, Quantò est
meliùs ferre Onus, Quo
sunt munita ad omnes Ictus,
quàm subire tot Discrimina
Mortis?

THE Tortoise having seen
the Frogs, Which were
fed in the same Pool, so
light, and nimble, that easily
They leaped any where, and
jumped very far, accused
Nature, that She had
made Her a slow Animal, and
hindered with the greatest Burden,
that neither was She able
to move Herself easily, and daily
was pressed with a great Weight.
But, when She saw the Frogs become
the Food of the Eels, and obnoxious
even to the lightest Blow,
a little comforted she said,
By how much is it better to bear
a Burden, by Which I am
fortified to all Blows,
than to undergo so many Dangers
of Death?

MOR.
Hæc Fabula indicat,
ne feramus ægrè
Dona Naturæ, Quæ sæpe
sunt majori Commodo Nobis,
quàm Nos valeamus intelligere.

MOR.
This Fable shows,
that we should not bear discontentedly
the Gifts of Nature, Which often
are a greater Advantage to Us,
than We may be able to understand.

FABLE CVIII.

*De GLIRIBUS volentibus
eruere Quercum.*

*Of the DORMICE willing
to over-turn the Oak.*

GLIRES destinaverant
eruere Quercum, glan-
diferam Arborem, Denti-
bus; quò habe-
rent Cbum paratiorē, ne
cogerentur toties
ascendere & descendere
Gratiā Vicūs. Sed
Quidam ex His, Qui longè
anteibat ceteros Ætate, &
Experientiā Rerum, ab-
sterruit Eos, dicens, Si nunc
interficimus nostram Nu-
tricem, Quis præbebit Ali-
menta Nobis, ac Nostris
Annis futuris?

MOR.

*Hæc Fabula monet, pru-
dentem Virum debere intueri
non modò præsentia, verum
longè prospicere futura.*

THE Dormice had designed
to over-turn the Oak, an
Acorn-bearing Tree, with their
Teeth; that they
might have Food readier, that
They might not be forced to often
to ascend and descend
for the Sake of Food. But
One of These, Who by far
excelled the rest in Age, and
Experience of Things, deter-
red Them, saying, If now
We destroy Our Nou-
risher, Who will afford Nu-
rishments to Us, and Ours
for future Years?

MOR.

*This Fable advises, that a pru-
dent Man ought to look into
not only present Things, but
as far off to foresee the future.*

FABLE CIX.

De CANE & HERO.

Of the DOG and the MASTER.

QUIDAM habens Canem,
quo diligeretur
Illo magis, semper paicebat
Eum suis Manibus, &
soluebat ligatum; autem ju-
bebat ligari & verberari
a Servo, ut Beneficia
viderentur

A Certain Man having a Dog,
that He should be beloved
by Him more, always fed
Him with his own Hands, and
loosed Him bound; but or-
dered Him to be bound and beat
by a Servant, that the Benefits
should

viderentur esse collata in
 Illum à Se, autem Male-
 facta à Servo. Autem
 Canis ferens agre, Se
 assidue ligari, & verberari,
 aufugit; & cum increpa-
 rerur à Domino, ut ingra-
 tus, & immemor tantorum
 Beneficiorum, Qui fugisset
 à Se, à Quo fuit
 semper dilectus, & pascus,
 autem nunquam ligatus, &
 verberatus, respondit, Puto
 Id factum à Te, Quod
 Servus facit tuo Jussu.

should seem to be conferred upon
 Him by Himself, but the ill
 Turns by the Servant. But
 the Dog bearing unkindly, that He
 daily was bound, and beat,
 fled away; and, when He was
 blamed by the Master, as un-
 grateful, and unmindful of so great
 Benefits, Who had fled
 from Him, by Whom He had been
 always beloved, and fed,
 but never bound, and
 beaten, He answered, I think
 That done by Thee, Which
 a Servant doth by thy Command.

MOR.

Fabula indicat, Eos
 habendos Malefactores,
 Qui fuere Causa Maleficio-
 rum.

MOR.

The Fable shows, that Those
 are to be accounted Evil Doers,
 Who have been the Cause of evil
 Deeds.

F A B L E CX.

De AVIBUS timentibus
 Scarabæos.

Of the BIRDS fearing
 the Beetles.

Magnus Timor inces-
 serat Aves, ne
 Scarabæi occiderent eas
 Balistâ, à Quibus audive-
 rant magnam Vim Pila-
 rum fuisse fabricatam in
 Sterquilinio summo Labore.
 Tum Passer inquit, Noli-
 te expavescere; etenim
 quomodo poterunt jacere
 Pilas volantes per Aëra in
 Nos, cum vix trahant
 eas per Terram magno
 Molimine?

A Great Fear had seiz-
 ed the Birds, lest
 the Beetles should kill Them
 with a Cross-Bow, by Whom They
 had heard a great Power of Bul-
 lets had been forged on
 a Dung-hill with very great Labour.
 Then the Sparrow said, Be not wil-
 ling to fear; for
 how shall they be able to cast
 Bullets flying thro' the Air upon
 Us, when scarce they can draw
 Them on the Ground with great
 Labour?

MOR.

Hæc Fabula admonet Nos, ne extimescamus Opes Hostium, Quibus videmus Ingenium deesse.

MOR.

This Fable admonishes Us, that We fear not the Riches of Enemies, to Whom We see that Wit is wanting.

FABLE CXI.

De URSO & APIBUS.

Of the BEAR and the BEES.

URSUS iñus ab Ape est percitus tantâ Irâ, ut discerperet tota Alvearia Unguibus, in Quibus Apes mellificaverant. Tunc universæ Apes, cum viderent suas Domos dirui, Cibariorum auferri, Filios necari, subito Impetu invadentes Ursum, penè necavêre Aculeis; Qui vix elapsus ex Manibus Eorum, dicebat Secum, Quânto erat melius tolerare Aculeum unius Apis, quàm concitare tot Hostes in Me, meâ Iracundiâ?

MOR.

Hæc Fabula indicat esse longè melius sustinere Injuriam Unius, quàm, dum volumus punire Unum, comparare Multos Inimicos.

MOR.

This Fable shows it to be far better to sustain the Injury of One, than, whilst We are willing to punish One, to get many Enemies.

FABLE

F A B L E CXII.

De MILITE & duobus
EQUIS.

Of the SOLDIER and the two
HORSES.

Miles habens optimum Equum, emit Alium nequicquam parem Illi Bonitate, Quem nutrebat multo diligentius, quam priorem. Tum Posterior ait sic priori, Cur Dominus curat Me impensius, quam Te; cum sis comparandus Tibi neque Pulchritudine, neque Robore, neque Velocitate? Cui Ille inquit, Hæc est Natura Hominum, ut sint semper benigniores in novos Hospites.

MOR.

Hæc Fabula indicat Amentiam Hominum, Qui solent anteponeere nova veteribus, etiam si sint deteriora.

A Soldier having a very good Horse, brought Another not at all equal to Him in Goodness, Whom He nourished much more diligently, than the former. Then the Latter said thus to the former, Why does my Master mind Me more diligently, than Thee; seeing that I am to be compared to Thee neither in Beauty, nor Strength, nor Swiftness? To Whom He said, This is the Nature of Men, that they are always more kind to new Guests.

MOR.

This Fable shows the Madnass of Men, Who are wont to prefer new Things to old, altho' they are worse.

F A B L E CXIII.

De Aucupe & Fringillâ.

Of the Fowler and the Chaffinch.

AUCEPS tetenderat Retia Volucibus, & effuderat largam Escam Illis in Arcâ; tamen non capiebat aves pascentes; quia videbantur paucæ Sibi;

THE Fowler had stretched out his Nets to the Birds, and had poured out much Food to Them in a void Place; yet He did not take the Birds feeding; because they seemed Few to Him;

Sibi; Quibus pastis, to Him; Which being fed,
 ac volantibus, Aliæ and flying away, Others
 adveniunt pastum; Quas come to feed; Which
 quoq; neglexit capere propter also He neglected to take for
 Paucitatem. Hoc Ordine their Fowless. This Order
 servato per totum Diem, being kept thro' the whole Day,
 ac Aliis advenientibus, Aliis and Others coming, Others
 abeuntibus, Illo semper ex- going away, He always ex-
 pectante majorem Prædam, pecting a greater Prey,
 tandem cepit advespe- at length it began to grow
 ralcer: Tunc Auceps, Evening: Then the Fowler,
 Spe amissâ capiendi mul- the Hope being lost of taking ma-
 tas, cum jam esset Tempus ny, when now it was Time
 quiescendi, attrahens sua of resting, drawing up his
 Retia, cepit tantum unam Nets, took only one
 Fringillam, quæ infelix Avis Chaffinch, which unhappy Bird
 remanserat in Arcâ. had remained in the void Place.

MOR.

Hæc Fabula indicat, eos
 sæpe vix posse capere
 pauca, Qui volunt
 comprehendere omnia.

MOR.

This Fable shows, that they
 often scarce are able to take
 a few Things, Who are willing
 to take all Things.

F A B L E CXIV.

De SUE & CANE.

Of the SWINE and the DOG.

SUS irridebat odori-
 sequum Canem, Qui
 adulabatur Domino Mur-
 mure & Caudâ, à Quo
 fuerat instructus ad aucupa-
 toriam Artem multis
 Verberibus & Vellicationibus
 Aurium: Cui Canis inquit,
 Insane, nescis
 Quæ sum consecutus ex
 illis Verberibus; etenim per
 hæc vescor suavissimâ
 Carne

THE Swine laughed at the
 Scent-following Dog, Who
 flattered the Master with a Mur-
 mur and his Tail, by Whom
 He had been instructed for the fow-
 ling Art with many
 Stripes and Plucks of the
 Ears: To whom the Dog said,
 Mad Wretch, That knowest not
 What I have obtained from
 those Stripes; for by
 those I am fed with the most sweet
 Fleish

Carne *Perdicum* & Flesh of *Partridges* and
Coturnicum. *Quails.*

MOR.

Hæc Fabula admonet Nos,
 ne feramus ini-
quo Animo *Verbera* Præ-
 ceptorum, *Quæ* confue-
 verunt esse *Causa* multorum
 bonorum.

MOR.

This *Fable* admonishes Us,
 that We should not be r with an
 impatient Mind the *Stripes* of Ma-
 sters, Which have
 used to be the Cause of many
 good Things.

FABLE CXV.

De TRABE increpante Pi-
 gritiam Bœum.

Of the BEAM blaming the Slow-
 nels of the Oxen.

TRabs, *Quæ* veheba-
 tur Curru, increpabat
Boves, ut lentulos, dicens,
Pigri, Currite, nam portatis
 leve Onus: Gui
Boves responderunt, Irri-
 des Nos? Ignoras,
quæ Poena manet Te.
Nos deponemus hoc Onus
 citò: autem tum Tu cige-
 ris sustinere, quoad rum-
 paris. Trabs indoluit,
 nec ausa est ampliùs la-
 cessere *Boves* Conviciis.

THE Beam, which was car-
 ried in a Waggon, blamed
 the Oxen, as slow, saying,
Ye slow Wretches, run, for ye carry
 a light Burden; To whom
 the Oxen answered, Dost Thou
 laugh at Us? Thou knowest not,
 what Punishment waits Thee.
 We shall lay down this Burden
 quickly: but then Thou shalt be
 forced to bear, until thou mayest
 be broken. The Beam grieved,
 nor dared longer to pro-
 voke the Oxen with Revilings.

MOR.

Hæc Fabula monet
Quemlibet, ne insultet
Calamitatibus. Aliorum,
 cum Ipse possit subijci
 majoribus.

MOR.

This *Fable* adviseth
 any One, that He insult not
 the Calamities of Others,
 When He Himself may be subject
 to greater.

FABLE

F A B L E CXVI.

De CARDUELE &
PUERO.

Of the LINNET and
the Boy.

CARDUELIS interrogata à
PUERO, à Quo fue-
rat habitata suis Deliciis,
& nutrita suavibus Cibis,
cur egressa Caveâ
mollet regredi, inquit,
Ut possim pascere meo
Arbitratu, non tuo.

THE Linnet being asked by
the Boy, by Whom She had
been beld in his Delights,
and nourished with sweet Meats,
why having gone out of the Cage
She was unwilling to return, said,
That I may be able to feed at my
Pleasure, not at thine.

MOR.

Hæc Fabula indicat, Li-
bertatem Vitæ anteposendam
cunctis Deliciis.

MOR.

This Fable shows, that Li-
berty of Life is to be preferred
before all Delights.

F A B L E CXVII.

De Scurrâ & Episcopo.

Of the Jester and the Bishop.

SCURRA accedens ad quen-
dam Episcopum, divitem
quidem, sed avarum, Ca-
lendis Januarii, petebat au-
reum Numisma Nomine
Strenæ: Antistes
dixit, Hominem insanire,
Qui crederet, tantam Pecu-
niam dari Sibi in
Strenam. Tum Scurra
cepit efflagitare argenteum
Nummum; sed, cum Ille
diceret, Hoc videri nimium
Sibi, orabat, ut trade-
ret Sibi æreum Quadran-
tem: Sed cum non posset ex-

A Jester coming to a cer-
tain Bishop, rich
indeed, but covetous, on the Ca-
lends of January, asked a Gol-
den Piece of Money in the Name
of a New Year's Gift: The Prelate
said, that the Man was mad,
Who believed, that so much Mo-
ney would be given Him for
a new Year's Gift. Then the Jester
began to ask some Silver
Money; but, when He
said, that This seemed too much
to Him, He entreated, that He
would give Him a brass Far-
thing: But when he was not able

extorquere Hunc ab Episcopo, inquit, reverende Pater, imperti Me tuâ Benedictione pro Strenâ: Tunc Episcopus inquit, Fili, flecte tua Genua, ut benedicam Tibi. At Scurra inquit, Ego nolo tuam tam vilem Benedictionem; etenim si valeret æreum Nummum, profectò nunquam concederes Eam Mihi.

MOR.

Hæc Fabula est confecta contra eos Episcopos & Sacerdotes, Qui æstimant Opes & Divitias pluris, quàm Sacra, & Mystéria Ecclesiæ.

to wring This from the Bishop, he said, reverend Father, reward Me with your Blessing for a New-Year's Gift: Then the Bishop said, Son, bend thy Knees, that I may ble'ss Thee. But the Jester said, I will not have thy so cheap Blessing; for if it availed a brass Farthing, truly never wouldst Thou grant It to Me.

MOR.

This Fable is made against those Bishops and Priests, Who esteem Wealth and Riches more than the sacred Rites, and Mysteries of the Church.

FABLE CXVIII.

De Upupâ honoratâ indignè.

Of the Puet honoured unworthily.

FERè omnes Aves invitatae ad Nuptias Aquilæ ferebant indignè, Upupam præferri cæteris, quia esset insignis Coronâ, & ornata versicoloribus Pennis; cum semper esset solita volitare inter Stercora & Sordes.

MOR.

Hæc Fabula arguit Stultitiam Eorum, Qui in honorandis Hominibus potius sole-

ALmost all the Birds being invited to the Wedding of the Eagle bore it unworthily, that the Puet was preferred to the rest, because she was fine with a Crown, and adorned with various coloured Feathers; when always She was wont to nestle among the Mud and Filth.

MOR.

This Fable reproves the Folly of Them, Who in honouring Men rather are

foleant *obſervare* Nitorem are wont to mind the Splendour
Veſtium, & *Præſtantiam* of Cloaths, and Excellen-
Formæ, quàm *Virtutes* of Beauty, than Virtues,
 & Mores. and Morals.

FABLE CXIX.

De SACERDOTE &
 PYRIS.

Of the PRIEST and
 the PEARS.

QUIDAM gulofus Sacerdos
proficiſcens extra Patri-
am ad Nuptias, ad Quas
fuerat invitatus, reperit
Acervum Pyrorum in
Itinere, Quorum attigit
ne Unum quidem; quin pe-
tiùs habens Ea Ludibrio,
conſperſit Urinâ; etenim
indignabatur, Cibos hujus-
modi offerri in Itinere,
Qui acceſſebat ad lautas
Epulas. Sed cùm offendiſſet
in Itinere quendam
Torrentem ita auclum
Imbribus, ut non poſ-
ſet transire Eum ſine
Periculo Vitæ, conſtituit
redire Domum: Autem re-
vertens jejunus fuit oppreſſus
tantâ Fame, ut niſi
comediffet illa Pyra, Quæ
conſperſerat Urinâ, cùm
non inveniret. Aliud,
fuiffet extinctus Fame.

A Certain greedy Priest
 going out of his Coun-
 try to a Wedding, to Which
 He had been invited, found
 a Heap of Pears in
 the Road, of Which He touched
 not One indeed; but ra-
 ther having Them in Deriſion,
 He ſprinkled them with Urine; for
 He reſented, that Meats of this
 Kind ſhould be offered in the Journey,
 Who was going to ſumptuous
 Dainties. But when He had found
 in the Way a certain
 Brook ſo increaſed
 with the Showers, that He was
 not able to paſs over It without
 Danger of Life, He reſolved
 to return Home: But re-
 turning faſting He was oppreſſed
 with ſo great Hunger, that unleſs
 He had eat thoſe Pears, Which
 He had ſprinkled with Urine, when
 He could not find any thing elſe
 He had been dead with Hunger.

MOR.

Hæc Fabula admonet,
 Nihil eſſe contemnendum,
 cùm Nihil ſit tam vile &
 ab-

MOR.

This Fable adviſes
 that Nothing is to be deſpiſed
 ſeeing that Nothing is ſo vile, as
 ab-

abje&um, Quod non possit abje&ct, Which *never*
aliquando esse Ufui. *sometime be of Use.*

F A B L E CXX.

De Porco & Equo.

Of the Hog and the Horse.

PORCUS conspiciens Equum
 Bellatoris, Qui cata-
 phra&us prodibat ad Pug-
 nam, inquit, Stulte, Quò
 properas? etenim fortasse
 morieris in Pugna.
 Cui Equus respondit,
 Cultellus adimet Vitam Tibi,
 impinguato inter Lutum &
 Sordes, cum gesseris
 Nihil dignum Laude; verò
 Gloria comitabitur meam
 Mortem.

THE Hog beholding the Horse
 of a Warriour, Who arm-
 ed went to Bat-
 tle, said, Fool, Whether
 dost Thou hasten? for perhaps
 Thou wilt die in the Flight.
 To whom the Horse answered,
 A Knife will rake Life from Thee,
 fattened amongst Mud and
 Filth, when Thou shalt have done
 Nothing worthy of Praise; but
 Glory shall accompany my
 Death.

MOR.

Hæc Fabula innuit, esse
 honestius occumbere, Rebus
 gestis præclare, quam
 protrahere Vitam actam
 turpiter.

MOR.

This Fable hints, that it is
 more honest to die, Things
 being carried famously, than
 to protract a Life spent
 basely.

F A B L E CXXI.

De Coriario emente Pellem
 Ur&i nondum capti à
 Venatore.

Of the Tanner buying the Skin
 of a Bear not yet taken by
 the Huntsman.

CORIARIUS accedens ad
 Venatorem emit Pellem
 Ur&i ab Eo, & protulit
 Pecuniam pro Eâ. Ille dixit,
 Sibi

THE Tanner coming to
 the Hunter bought the Skin
 of a Bear of Him, and proffered
 Money for It. He said,
 that

solemn esse Pellem Urſi
 in præſentiâ; cæterum po-
 ſtridæ proſecturum
 venatum, & Urſo interſec-
 to, pollicetur, Se daturum
 Pellem Ilius Ei. Coriari-
 us proſectus in Sylvam,
 aſcendit altiffimam
 Arborem, ut inde proſpice-
 ret Certamen Urſi
 & Venatoris. Venator
 intrepidus proſectus ad
 Antrum, ubi Urſus latebat,
 Canibus immiſſis, compulſit
 Illum exire, Qui, Ictu
 Venatoris evitato, pro-
 ſtravit Eum Humi. Tunc
 Venator ſciens, hanc Feram
 non ſavire in Cadavera, ſuo
 Anhelitu retento, ſimulabat
 Se mortuum. Urſus, olfa-
 ciens, cùm deprehenderet
 Illum, nec ſpirantem Naſo,
 nec Ore, abſceſſit. Coria-
 rius, cùm perſpiceret Feram
 abeſſe, ac adeſſe
 Nihil ampliùs Periculi,
 deducens Se ex
 Arbore, & accedens ad Ve-
 natorem, Qui audebat non-
 dum ſurgere, monebat Illum,
 ut ſurgeret: deinde
 interrogavit, Quid Urſus
 eſſet locus us Ei ad Aurem.
 Cui Venator inquit, Mo-
 nuit Me, ne vellem
 deinceps vendere Pellem
 Urſi, niſi priùs ꝑ cepe-
 rim Eum.

that He had not the Skin of a Bear
 at preſent; but the Day
 after He ſhould go
 to hunt, and, the Bear being kil-
 ed He promiſes, that He would give
 the Skin of it to Him. The Tan-
 ner having gone into the Wood,
 aſcends a very high
 Tree, that thence He might be-
 hold the Engagement of the Bear
 and the Hunter. The Hunter
 unſſrighted having gone to the
 Cave, where the Bear lay hid,
 the Dogs being ſent in, forced
 Him to go out, Who, the Blow
 of the Hunter being avoided,
 beat Him on the Ground. Then
 the Hunter knowing, that this Beaſt
 did not rage on Carcaſſes, his
 Breath being held, feigned
 Himſelf dead. The Bear ſmell-
 ing, when he held
 Him, neither breathing at the Noſe,
 nor Mouth, went away. The Tan-
 ner, when He perceived the Beaſt
 to be gone, and that there was
 Nothing more of Danger,
 letting down Himſelf out of
 the Tree, and coming to the Hun-
 ter, Who dared not
 yet to ariſe, adviſed Him,
 that He ſhould ariſe: then
 He asked, What the Bear
 had ſpoke to Him in his Ear.
 To whom the Hunter ſaid, He
 warned Me, that I ſhould not be wil-
 ling hereafter to ſell the Skin
 of a Bear, unleſs I firſt ſhall have
 taken Him.

MOR.

Hæc Fabula indicat, in-
certa non habenda
pro certis.

MOR.

This Fable shows, that uncer-
tain Things are not to be account-
ed for certain.

FABLE CXXII.

De Eremitâ & Milite.

Of the Hermit and the Soldier.

QUIDAM Eremita, Vir
sanctissimæ Vitæ,
hortabatur Militem, ut se-
culari Militiâ relicta, Quam
Pauci exercent absque Of-
fensâ Dei, & Discrimine
Vitæ, tandem traderet
Se Quietæ Corporis, &
consuleret Salutem Animæ.
Cui Miles inquit, Pater,
faciam quod mones; nam
est verum, quod hoc Tempore
Milites neque audent exigere
Stipendia, licet sint exigua,
neque prædari.

MOR.

Hæc Fabula indicat,
Multos renuciare Vitiis,
quia Illi non possunt ex-
ercere Illa amplius.

A Certain Hermit, a Man
of most holy Life,
advised a Soldier, that se-
cular Warfare being left, Which
Few exercise without Of-
fence of God, and Hazard
of Life, at length, he would give
Himself to Quiet of Body, and
would consult for Safety of Soul.
To whom the Soldier said, Father,
I will do what You advise; for
it is true, that at this Time
Soldiers neither dare to ask
Pay, altho' it be small,
nor to plunder.

MOR.

This Fable shows,
that Many renounce Vices,
because They are not able to ex-
ercise Them longer.

F A B L E CXXIII.

De Viro & Uxore biga-
mis.

Of the Man and Wife twice
married.

QUIDAM Vir, suâ Uxore defunctâ, Quam valde dilexerat, duxit Alteram, & Ipsam Viduam; Quæ assidue obiebat Ei Virtutes & fortia Facinora prioris Mariti: Cui, ut referret Par, Ipse quoque referebat probatissimos Mores, & insignem Pudicitiam defunctæ Uxoris. Autem quodam Die, irata suo Viro, dedit Partem Caponis, Quem coxerat in Cœnam Utrisque; Pauperi petenti Eleemolynam, dicens, Do Hoc Tibi pro Animâ mi prioris Viri; Quod Maritus audiens, Paupere accersito ab Eo, dedit reliquum Caponis Ei, dicens, Et Ego quoque do Hoc Tibi pro Animâ meâ defunctæ Uxoris. Sic Illi, dum Alter cupit nocere Alteri, tandem non habuerunt Quod cœnarent.

MOR.

Hæc Fabula monet, non esse pugnandum contra Eos, Qui possunt vindicare Se optime.

A Certain Man, his Wife being dead, Whom He very much had loved, married Another, and Her a Widow; Who daily objected to Him the Virtues and valiant Deeds of her former Husband: To Whom, that He might return the Like, He also related the most approved Morals, and remarkable Modesty of his dead Wife. But on a certain Day, being angry with her Husband, She gave Part of a Capon, Which she had cooked for the Supper of Each, to a poor Man asking an Alms, saying, I give This to Thee for the Soul of my former Husband; Which the Husband hearing, the poor Man being called by Him, gave the rest of the Capon to Him, saying, And I also give This to Thee for the Soul of my departed Wife. Thus They, while One desires to hurt the other, at length had not What They might sup on.

MOR.

This Fable advises, that it is not to be fought against Those Who are able to revenge Themselves very well.

FABLE CXXIV.

De LEONE & MURE.

Of the LION and the MOUSE.

LEO, captus Laqueo in
Sylvâ, cum videret
Se ita irretitum, ut
non posset explicare
Se inde, rogavit Murem,
ut, Laqueo abrogo
ab Eo, liberaret Eum,
promittens, Se non futurum
immemorem tanti Beneficii;
Quod cum Mus fecisset
prompte, rogavit Leonem,
ut, traderet Filiam
Sibi in Uxorem; Leo
non abnuit, ut faceret
Rem gratam suo Benefactori.
Autem nova nupta Veniens
ad Virum, cum non
videret Eum, Casu pressit
Hunc suo Pede, & contri-
vit.

THE LION, taken in a Snare in
the Wood, when He saw
Himself so entangled, that
He was not able to extricate
Himself thence, asked the Mouse,
that, the Snare being gnawed
by Him, He would free Him,
promising, that He would not be
unmindful of so great a Benefit;
Which when the Mouse had done
readily; He asked the Lion,
that He would give his Daughter
to Him to Wife: The Lion
refused not, that He might do
a Thing grateful to his Benefactor.
But the new married Lady, coming
to the Husband, when She did not
see Him, by Chance press'd
Him with Her Foot, and trod
him to Pieces.

MOR.

Hæc Fabula indicat, Ma-
trimonia & cætera Confor-
tia improbanda, Quæ
contrahuntur ab Imparibus.

MOR.

This Fable shows, that Mar-
riages and other Fellow-
ships are to be condemned, Which
are contracted by Unequals.

FABLE CXXV.

De ULMO & SILERE.

Of the ELM and the OSLER.

ULMUS nata in Ripâ
Fluminis irridebat
Siler proximum Sibi,
ut debile, & infirmum,
quod

THE Elm, born on the Bank
of a River, laughed at
the Osler next to Him,
as weak and infirm,

quid ~~et~~ *eretur* ad omnem *because* it would be bent at every
vel *levissimum* *Impetum* *even* the highest *Force*
Undarum; *autem* extolle- *of the Waters*; *but* She extol-
bat suam. *Firmitatem* & *led her own* *Steadiness* and
Robur *magnificis* *Verbis*; *Strength* *with magnificent* *Words*;
quod *inconcussa* *pertrulerat* *because* unshook *she* *had bore*
affiduos *Impetus* *Amnis* *the daily* *Attacks* *of the River*
multos *Annos*. *Autem* *many* *Years*. *But*
Ulmus *tandem* *perfracta* *the Elm* *at last* *being broken*
maximâ *Violentiâ* *Unda-* *by the very great* *Violence* *of the*
rum, *trahebatur* *ab* *Waters,* *was drawn along by*
Aquis: *Cui* *Siler* *the Waters*: *To which* *the Other*
ridens, *inquit,* *Vicina,* *Cur* *laughing,* *said,* *Neighbour,* *Why*
dejeris *Me?* *Ubi* *nunc* *dost thou* *for sake* *Me?* *Where* *now*
est *tua* *Fortitudo?* *is thy* *Fortitude?*

MOR.

Fabula *indicat* *Eos* *esse*
sapientiores, *Qui* *cedunt*
potentioribus, *quàm* *Qui*
volentus *resistere* *superan-*
tur turpiter.

MOR.

The Fable *showeth* *Those* *to be*
more *wise,* *Who* *yield*
to the more *powerful,* *than* *They* *Who*
willing *to* *resist* *are over-*
come *basely.*

F A B L E . CXXVI.

De *Cerâ* *appetente*
Duritiem.

Of the *Wax* *desiring*
Hardness.

C*Erâ* *ingemiscbat,* *Se* *esse*
mollem, & *procreatam*
penetrabilem *cuiunque* *le-*
visissimo *lâui.* *Autem* *videns*
Lateres *factos* *ex* *Luto,*
molliores *multò,* *Se* *perven-*
nisse *in* *tantam* *Duritiem*
Calore *Ignis,* *ut* *per-*
durarent *multa* *Secula,* *jecit*
Se *in* *Ignem,* *ut* *consequ-*
retur *eandem* *Duritiem;* *sed*
statim *liquefacta* *in* *Igne*
est consumpta.

T*HE* *Wax* *grieved,* *that* *It* *was*
soft, *and* *made*
penetrable *to* *every* *the* *light-*
est *Blow.* *But* *seeing*
the *Bricks* *made* *of* *Clay,*
softer *by* *much,* *that* *they*
came *to* *so* *great* *Hardness*
by the *Heat* *of the* *Fire,* *that* *They*
lasted *many* *Age,* *It* *cast*
itself *into* *the* *Fire,* *that* *it* *might*
obtain *the* *same* *Hardness;* *but*
presently *being* *melted* *in* *the* *Fire*
it *was* *consumed.*

MOR.

Hæc Fabula admonet,
ne appetamus, Quod
est denegatum Nobis à Na-
turâ.

MOR.

This Fable advises,
What that we desire not, What
is denied Us by Na-
ture.

FABLE CXXVII.

De Agricola afflicto Of the Husbandman afflicting
Militiâ, Warfare,
& Mercaturam. and Merchandise.

QUIDAM Agricola ferebat
agrè, Se assidue volvere
Terram, nec pervenire ad
magnas Divitias suis per-
petuis Laboribus; cum vi-
deret nonnullos Milites, Qui
ita auxerant Rem
Bello, ut incederent bene
induti, & nutriti lautis
Epulis agerent beatam
Vitam, Igitur suis Ovibus
venditis cum Capris ac
Bovibus, emit Equos &
Arma, & profectus est in
Militiâ; Ubi, cum esset
pugnatum malè à suo Im-
peratore, non solum perdidit
Quæ habebat, sed etiam
recepit multa Vulnera.
Quare, Militiâ dam-
natâ, statuit exercere
Mercaturam, ut in Quâ
existimabat esse majus
Lucrum, & minorem
Laborem. Igitur Prædiis
venditis, cum implevisset
Navim Mercibus, cœperat
navigare; sed, cum esset
in

A Certain Husbandman bore it
ill, that He daily stirred up
the Earth, nor arrived to
great Riches by his per-
petual Labours; when He
saw some Soldiers, Who
so had increased an Estate
in the War, that They went well
clothed, and fed with sumptuous
Dainties led a happy
Life. Therefore his Sheep
being sold with the Goats and
Oxen, He bought Horses and
Arms, and went into
the War; Where, when it was
fought unsuccessfully by his Ge-
neral, He not only lost
What Things He had, but also
received many Wounds.
Wherefore, War being con-
demned, He resolved to exercise
Merchandise, as in what
He thought there was greater
Gain, and less
Labour. Therefore his Farms
being sold, when He had filled
a Ship with Wares, He had begun
to sail; but, when He was
in

in ~~alto~~, magnâ Tempestate in the Deep, a great Tempest
 cportâ, Navis submersa est; having arole, the Ship was sunk,
 & Ipse cum cæteris, Qui and He with the rest, Who
 erant in Eâ, Omnes perire were in It, All perished
 ad Unum. to One.

MOR.

Hæc Fabula admonet, This Fable advises,
 Quemlibet debere esse con- that every One ought to be con-
 tentum suâ Sorte, cum tent with his own Lot, when
 Miseria sit parata ubique. Misery is ready every where.

MOR.

FABLE CXXVIII

De ASINO & SCURRA.

Of the Ass and the JESTER.

ASINUS ferens indignè, **T**HE Ass bearing it unkindly,
 quendam Scurram that a certain Jester
 honorari & amirari pulchris was honoured and clothed in fair
 Vestibus, quia edebat magnos Garments, because He made great
 Sonos Ventris, accessit ad Sounds of Belly, went to
 Magistratus, petens ne vel- the Magistrates, desiring that they
 lent honorare Se minus, would not honour Him less,
 quàm Scurram; Et cum than the Jester; And when
 Magistratus admirantes the Magistrates admiring
 interrogarent, cur diceret Se asked, why He thought Himself
 ita dignum Honore, inquit, so worthy of Honour, He said,
 Quia emitto majores Crepi- Because I send out greater Noi-
 tus Ventris, quàm Scurra, & ses of Belly, than the Jester, and
 eos absque Fælore. those without Stink.

MOR.

Hæc Fabula arguit Eos, This Fable reproves Those,
 Qui profundunt suas Pecunias in levissimis Rebus. Who lay out their Mo-
 nies in the lightest Things.

MOR.

This Fable reproves Those,
 Who lay out their Mo-
 nies in the lightest Things.

F A B L E CXXIX.

*De Amne laceſſente ſuum
Fontem Conviciis.*

*Of the River provoking his
Spring with Reproaches.*

Quidam Amnis laceſſebat ſuum Fontem Conviciis, ut inertem, quod ſtaret immobilis, nec haberet ullos Piſces, autem commendabat ſe plurimum, quod crearet optimos Piſces, & ſerperet per Valles blando Murmure. Eos indignatus in Amnem, velut ingratum, repreſſit Undas. Tunc Amnis, privatus & Piſcibus & dulci Sono, evanuit.

A Certain River provoked his Spring with Reproaches, as ſluggiſh becauſe He ſtood immoveable, nor had any Fiſh, but commended Himſelf very much, becauſe he bred the beſt Fiſhes, and crept thro' the Vallies with a pleaſant Murmur. The Spring angry at the River, as ungrateful, kept back the Waters. Then the River, deprived both of the Fiſhes and the ſweet Sound, vaniſhed away.

MOR.

Hæc Fabula notat Eos, Qui arrogant bona, Quæ agunt, Sibi, & non attribuant Deo, à Quo, & à largo Fonte, noſtra Bona procedunt.

MOR.

This Fable marketh Thoſe, Who arrogate the good Things, Which They do, to Themſelves, and do not attribute Them to God, from Whom, as from a large Fountain, our good Things proceed.

F A B L E CXXX.

*De maligno Viro &
Dæmone.*

*Of the wicked Man and
the Devil.*

Quidam malignus Vir, cum perpetraviſſet plurima Scelera, & ſæpius captus, & conſuſus Carcere, arctiſſime tenebatur.

A Certain wicked Man, when He had committed many Wickedneſſes, and often being taken, and ſhut in Priſon, was detained very cloſely

peruigili Custodiâ, implo-
rabat Auxilium Dæmonis,
Qui sæpenumero affuit Illi,
& liberavit Eum à multis
Periculis. Tandem Dæmon
apparuit Ei iterum depre-
henso, & imploranti solitum
Auxilium, habens magnam
Fascem Calceorum pertuso-
rum super Humeros, dicens,
Amice, non possum esse
Auxilio Tibi amplius;
etenim peragravi tot
Loca pro liberando Te,
ut contriverim omnes hos
Calceos, & etiam nulla Pe-
cunia superest Mibi, Quâ
waleam comparare alios;
quare peribis.

with a watchful Guard, im-
plored the Help of the Devil,
Who oftentimes was with Him,
and freed Him out of many
Dangers. At length the Devil
appeared to Him again ta-
ken, and imploring the usual
Help, having a great
Bundle of Shoes worn
out upon his Shoulders, saying,
Friend, I am not able to be
a Help to Thee longer;
for I have travelled thro' so many
Places for freeing Thee,
that I have worn out all these
Shoes, and moreover no Mo-
ney remains to Me, with Which
I may be able to get others;
wherefore thou shalt perish.

MOR.

Hæc Fabula admonet,
ne existimemus nostra
Peccata fore semper impu-
nita.

MOR.

This Fable advises,
that we should not think our
Sins will be always unpunish-
ed.

F A B L E CXXXI.

De Avibus volentibus
eligere plures Reges.

Of the Birds being willing
to choose more Kings.

A Ves consultabant de
eligendis pluribus
Regibus, cum Aquila sola
non posset regere tantos
Greges Volucrum, & fe-
cissent satis Voto, nisi
desistissent à Consilio
Monitu Cornicis, Quæ,
cum Causa interrogabatur,
cur

THE Birds consulted about
choosing more
Kings, seeing that the Eagle alone
was not able to rule so great
Flocks of Birds, and They had
done enough to their Wish, unless
They had desisted from the Counsel
by the Advice of the Crow, Who,
when the Cause was asked,
why

cū non duceret plures
Reges eligendos, inquit,
quia multi Sacci implentur
difficilius, quā unus.

why She did not think more
Kings were to be chosen, said,
because many Bags are filled
more difficultly, than one.

MOR.

Hæc Fabula docet esse
longè melius gubernari ab
Uno, quā a multis Prin-
cipibus.

MOR.

This Fable teaches it to be
by far better to be governed by
One, than by many Prin-
ces.

F A B L E CXXXII.

De Muliere, Quæ dicebat,
Se velle mori pro
suo Virō.

Of the Woman, Who said,
that She was willing to die for
her Husband.

QUædam Matrona, ad-
modum pudica &
amantissima Viri, ferebat
ægrè, Maritum detine-
ri adversâ Valetudine: la-
mentabatur, ingemiscebat,
& ut testaretur suum
Amorem in Virum, rogabat
Mortem, ut, si esset erip-
ta, Maritum Sibi,
potius velle occidere se,
quā illum. Inter hæc
Verba, cernit Mortem veni-
entem horribili Aspectu,
Timore Cujus preter-
rita, & jam pavens, sui
Viri, inquit, Ego non sum,
Quem petis; jacet in
Lectō, Quem nuncis
occisura.

A Certain Matron, ve-
ry chaste and
most loving of her Husband, bore it
ill, that the Husband was kept
down by bad Health: She la-
mented, She grieved,
and, that She might testify Her
Love to her Husband, She asked
Death, that, if He was about to
snatch her Husband from Her,
He rather would kill Her,
than Him. Among these
Words, she beholds Death com-
ing with a horrible Aspect,
with the Fear of Whom being af-
frighted, and now repenting of Her
Vow, She said, I am not He,
Whom Thou seekest; He lies in
the Bed, Whom thou comest
about to kill.

MOR.

Hæc Fabula indicat, Ne-
minem esse adeo amantem
Amici, Qui non malit
se bene Sibi, quam Al-
teri.

MOR.

This Fable shows, that no
One is so loving
of a Friend, Who had not rather
it was well to Him, than Ano-
ther.

F A B L E CXXXIII.

De Adolescente canente in
Funere Matris.

Of the young Man singing at
the Funeral of his Mother.

Quidam Vir prosequen-
tibus defunctam.
uxorem, Quæ effereba-
tur ad Sepulchrum
lachrymis & Fleatibus; verò
Filius canebat, Qui
m increparetur a Pa-
tre, ut amens, Qui can-
eret in Funere Matris,
non deberet esse lætus, &
re una Secum, inquit,
Pater, si conducam
cerdotes, ut canant, &
scieris Mihi conueniens
estis? Qui Pater
rexit, Tuum Officium, &
cerdotum non est iacm.

A Certain Man follow-
ed his dead
Wife, Who was
borne to the Grave
with Tears and Weepings; but
his Son sung, Who
when he was blamed by the Fa-
ther, as mad, Who could
sing at the Burial of a Mother,
when he ought to be sad, and
to weep together with him, said,
My Father, if You have hired
Priests, that they might sing, why
are you angry with Me singing
to Whom the Father
said, Thy Office, and
that of the Priests is not the same.

MOR.

MOR.

Hæc Fabula indicat,
non a non esse decore Om-
nibus.

This Fable shows, that
all Things are not decent for All
Men.

F A B L E CXXXIV.

De zelotypo Virò, Qui dederat Uxorem custodiendam.

Of the jealous Man, Who had given his Wife to be guarded.

Zelotypus Vir dederat Uxorem, Quam compererat vivere parum pudicè, cuidam Amico, Cui fideret plurimum, custodiendam, pollicitus ingentem Pecuniam, si observaret Eam ita diligenter, ut nullo Modo violaret conjugalem Copulam. At Ille, ubi expertus esset hanc Custodiam nimis difficilem aliquot Dies, & comperisset suum Ingenium vinci Versutiâ Mulieris, accedens ad Maritum, dixit, Se nolle gerere hanc tam duram Provinciam amplius; quandoquidem ne Argus quidem, Qui fuit totus oculus, posset custodire impudicam Mulierem. Addidit præterea, si sit necesse, Se malle deferre Saccum plenum Pulicibus in Pratum quotidie integro Anno, & Sarco soluto, pascere Eos inter Herbas, & Vespere reducere omnes Domum, quam servare impudicam Mulierem uno Die.

A Jealous Man had given his Wife, Whom He had found to live but a little chasterly, to a certain Friend, to Whom He could trust very much, to be guarded, having promised much Money if He could observe Her so diligently, that by no Method She might violate the conjugal Tie. But He, when He had experienced this Charge too difficult some Days, and had found his Wit to be overcome by the Cunning of the Woman, going to the Husband, said, that He was unwilling to bear this so hard a Province longer; seeing that not Argus indeed, Who was eyed, could be able to keep an unchaste Woman: He added moreover, if it was necessary, that He had rather carry down a Sack full of Fleas into a Meadow daily for a whole Year, and the Sack being loosed, to feed them among the Grass, and in the Evening to bring them back all Home, than to keep an unchaste Woman one Day.

MOR.

Hæc Fabula indicat, nullos Custodes esse ita diligentes, Qui

MOR.

This Fable shows, that no Guards are so diligent, Who

Qui valeant custodire Who can be able to keep
impudicas Mulieres. unchaste Women.

F A B L E CXXXV.

De Viro recusante Cly-
steres.

Of the Man refusing Cly-
sters.

QUIDAM Vir, Germanus
Natione, admodum dives,
ægrotabat; ad curandum
quem plures Medici
accefferant, (etenim Muscæ
convolant catervatim ad
Mel) Unus Quorum dicebat
inter Cætera, esse
Opus Clysteribus, si vel-
let convalescere; Quod
cum Vir audiret, insuetus
Medicinæ hujusmodi, per-
citus Furore, jubet
Medicos ejici
Domo, dicens, Eos
esse infamos, Qui, cum
Caput doleret, vellunt
mederi Podicem.

A Certain Man, a German
by Nation, very rich,
was sick; to cure
Whom many Physicians
came, (for the Flies
fly in Heaps to
the Honey) One of Whom said,
among other Things, that there was
Need of Clysters, if He was
willing to grow well; Which
when the Man heard, unused
to a Medicine of this Kind, mo-
ved with Anger, He commands
the Physicians to be cast out
of the House, saying, that They
were mad, Who, when
the Head grieved, were willing
to cure the Breach.

MOR.

Hæc Fabula indicat,
Omnia, quamvis salutaria,
videri & aspera & abfu-
tura insuetis & imper-
tis.

MOR.

This Fable shows,
that all Things, altho' healthful,
seem both rough and hurt-
ful to the unaccustomed and inax-
perienced.

F A B L E

F A B L E CXXXVI.

*De Asino ægrotante, &
Lupis visitantibus Eum.*

*Of the Ass being sick, and
the Wolves visiting Him.*

A Sinus ægrotabat, & Fama exiverat, Eum moriturum citò; Igitur, cum Lupi venissent ad visitandum Eum, & peterent à Filio, quomodo ejus Pater valeret, Ille respondit per Rimulam Ostii, melius, quàm velletis.

THE Ass was sick, and Fame had gone out, that He would die quickly; Therefore, when the Wolves had come to see Him, and asked of the Son, how his Father did, He answered about the Chink of the Door, better, than Ye would have Him.

MOR.

Hæc Fabula indicat, quòd Multi fingunt ferre Mortem Aliorum cum Molestiâ, Quos tamen cupiunt interire celeriter.

MON.

This Fable shows, that Many feign to bear the Death of Others with Trouble, Whom yet They desire to perish quickly.

F A B L E CXXXVII.

*De Nuce, Asino, &
Muliere.*

*Of the Nut-tree, the Ass, and
the Woman.*

QUædam Mulier interrogabat Nucem, nascentem Viam secus, Quæ implebatur Saxis à Populo prætereunte, quare esset ita amens, ut, quò caderetur pluribus & majoribus Verberibus, eò procrearet plures & præstantiores Fructus? Cui inquit, Ene immemor Proverbii dicem.

A Certain Woman asked a Nut-tree, growing by the Way-Side, Which was beaten with Stones by the People passing by, why It was so mad, that by how much It was beaten with more and greater Stripes, by so much it yielded more and better Fruits? To whom it said, Art thou unmindful of the Proverb say-

dicentis ita, Nux, Afinus, saying thus, A Nut-tree, an As,
& Mulier, sunt ligati and a Woman, are bound
simili Lege. Hæc tria by a like Law. These three
sapiunt Nil recte, si Verbera do Nothing rightly, if Blows
cessant, cease.

hæc Mor. Fabula indicat, This Fable shows,
Hæcines sæpe solere con- that Men often are wont to
codere. Se propriis wound themselves with their own
Isulis. Darts.

F A B L E CXXXVIII.

De Afino, non inveniēte
Finem Laborum.

Of the As, not finding
an End of his Labours.

ASINUS agebatur pluri-
 mum hyberno tempore,
 quod afficeretur nimio
 Frigore, & haberet durum
 Victum. Palearum; quare
 optabat vernam Temperiem,
 & teneras Herbas. Sed
 cum Ver advenisset, &
 cogèretur à Domino,
 Qui erat Figulus, deferre
 Argillam in Aream, &
 Lignum ad Fornacem, &
 inde Lateres & Tegulas ad
 diversa Loca; pertæsus
 Veris, in Quo tolerabat
 tot Labores, sperabat
 Æstatem, ut Dominus
 impeditus Messis
 pateretur Eum quiescere; Sed
 tunc quoque, cum compell-
 leretur ferre Messes in
 Aream, & inde Triticum
 Domum, nec esset Locus
 Qui-

THE As was grieved very
 much in winter Time,
 that He was affected with too much
 Cold, and had hard
 Meat of Chaff; wherefore
 He desired the Spring Season,
 and the tender Grass. But
 when Spring came, and
 He was compelled by the Master,
 Who was a Potter, to carry
 Clay into the Yard, and
 Wood to the Furnace, and
 thence Bricks and Tiles to
 diverse Places; tired
 of the Spring, in Which He bore
 so many Labours, He hoped for
 Summer, that the Master
 being hindered by the Harvest
 would suffer Him to rest; But
 then also, when He was com-
 pelled to bear the Corn into
 the Barn, and thence the Wheat
 Home, nor was there Space
 for

Quæsti Sibi; saltem sperabat for Rest for Him; at least He hoped
Autumnum fore Finem that Autumn would be the End
Laborum: Sed, cum ne of his Labours: But, when not
tunc quoque cerneret Finem then also He perceived an End
Malorum, cum, quotidie of Evils, seeing that daily
Vinum, Pomæ, & Lignum Wine, Apples, and Wood
essent portanda, rursus were to be carried, again
efflagitabat Nivem & He longed for the Snow and
Glaciem Hyemæ, ut tunc Ice of Winter, & that then
saltem, aliqua, Requies ven- at least some Rest might be
cederetur, Sibi, & tantis granted to Him from his great
Laboribus. Labours.

MOR.

MOR.

Hæc Fabula indicat, This Fable shows
esse nulla Tempora præsen- that there are no Times of the pre-
tis Vitæ, Quæ non sunt sub- sent Life, Which are not sub-
jecta perpetuis Laboribus. ject to perpetual Labours.

FABLE CXXXIX.

De Mure, Qui volebat Of the Mouse, Who was willing
contrahere Amicitiam cum to contract a Friendship with
Fele, the Cat.

COMPLURES Mures, com- MANY Mice, dwell-
morantes in Cavo ing in the Hollow
Parietis, contemplantur of a Wall, espied
Felem, Quæ incumbere in a Cat, Who lay on
Tabulato, Capite the boarded Floor, with her Head
demisso, & tristis Vultu. hung down, and a sad Countenance.
Tunc Unus ex iis inquit, Hoc Then One of them said, This
Animal videtur admodum Animal seems very
benignum, & mite; kind, and mild;
etenim præfert quandam for She shows a certain
Sanctimoniam ipso Kulu; Sanctity in Her very Countenance;
toto alloqui Ipsam, I am willing to speak to Her,
&nectere indissolubile and to knit an indissoluble
micitiam cum Ea; Quæ Friendship with Her; Which Things
in dixisset, & accessis- when He had said, and had ap-
proached

*ſit propius, erat captus, proached nearer, He was taken,
& dilaceratus à Fele. and torn to pieces by the Cat.
Tunc Cæteri, videntes Hoc, Then the Reſt, ſeeing This,
airbant. Secum, profeſſi ſaid with Themſelves, truly
non eſt credendum temerè It is not to be truſted raſhly
Vultui.* *to the Countenance.*

MOR.

*Hæc Fabula innuit,
Homines non eſſe judicandos
è Vultu, ſed in Operibus;
cùm atroces Lupi ſæpe
deſiteſcant ſub ovina Pelle.*

MOR.

*This Fable hints,
that Men are not to be judged
by the Countenance, but by Works;
ſeeing that fierce Wolves often
lie hid under a Sheep's Skin.*

F A B L E CXL.

*De Afino, Qui ſerviebat
ingrato Hero.*

*Of the Aſs, Who ſerved
an ungrateful Maſter.*

A Sinus, Qui ſerviverat
ingrato Hero multos
Annos inoffenſo Pede,
ſemel, ut ſit, dum eſſet
preſſus gravi Sarcinâ, &
incederet ſalibroſâ Viâ,
recidebat ſub Onere. Tum
implacabilis Dominus com-
pellebat Eum ſurgere multis
Verberibus, nuncupans
ignavum & pigrum Animal.
At Miſer Afinus dicebat
Secum, inter hæc Verbera,
Infelix Ego, Qui fortitus ſum
tam ingratum Herum! Nam
quamvis ſerviverim Ei multo
Tempore ſine Offenſâ, tamen
non compenſat hoc unum
Deſictum meis tot priſtinis
Beneficiis.

THE Aſs, Who had ſerved
an ungrateful Maſter many
Years with an inoffenſive Foot,
once, as it happens, while He was
preſſed with a heavy Load, and
went in an uneven Way,
fell under the Burden. Then
the implacable Maſter com-
pelled Him to riſe with many
Blows, calling Him
an idle and dull Animal.
But the miſerable Aſs ſaid
with Himſelf, among theſe Stripes,
Unhappy I, Who have got
ſo ungrateful a Maſter! For
altho' I have ſerved Him a long
Time without Offence, yet
He does not weigh this a
Fault with my ſo many former
Benefits.

MOR.

Hæc Fabula conficta est
in Eos, Qui immemores
Beneficiorum collatorum
Sibi, prosequuntur etiam
minimam Offensam sui Be-
nefactoris in Se atroci
Pænâ.

MOR.

This Fable was feigned
against Those, Who unmindful
of Benefits conferred
on Themselves, prosecute even
the least Offence of their Be-
nefactor on Him with a cruel
Punishment.

F A B L E CXLI.

De Lupo, suadente Hif-
trici, ut deponeret
sua Tela.

Of the Wolf, persuading the Por-
cupine, that She would lay down
her Darts.

L Upus esuriens inten-
derat Animum in Hif-
tricem, Quam tamen non au-
debat invadere, quia erat
munita undique Sagittis.
Autem Astutiâ, excogitatâ
perdendi Eam, cœpit sua-
dere Illi, ne porta-
ret tantum Onus Telorum
Tergo Tempore Pacis,
quandoquidem Sagittarii non
portarent Aliquid, nisi cum
Tempus Prælii instaret:
Cui Histrix inquit,
Est credendum semper esse
Tempus præliandi adversus
Lupum.

THE Wolf hungering had
bent his Mind upon the Por-
cupine, Which nevertheless He dar-
ed not to attack, because She was
fortified every where with Darts.
But a Cunning being thought on
of destroying Her, He began to per-
suade Her, that She would not
carry so great a Burden of Darts
on her Back in a Time of Peace,
seeing that the Archers did not
carry Any Thing, unless when
the Time of Battle approached:
To whom the Porcupine said,
It is to be believed always to be
a Time of fighting against
a Wolf.

MOR.

Hæc Fabula innuit,
sapientem Virum oportere
semper esse munitum
adversus Fraudes Inimico-
rum, & Hostium.

MOR.

This Fable hints,
that a wise Man ought
always to be fortified
against Deceits of En-
mies, and Foes.

F A B L E

F A B L E CXLII.

De MURE liberante
MILVUM.

Of the Mouse freeing
the KITE.

MUS, *conspicatus*
Milvum *implicitum*
Laqueo *Aucupis*, *misertus est*
Avis, *quamvis Inimicæ Sibi*;
Vinculisque *abrohis*
Dentibus, *fecit Viam*
Sibi evolandæ. Milvus,
inmemor tanti Beneficij,
ubi vidit Se solutum,
corripuens Murem suspican-
tem Nil tale, laceravit
Unguibus, & Rostro.

THE Mouse, *having espied*
the Kite *entangled*
in the Snare of the Fowler, *pitied*
the Bird, altho' an Enemy to Her;
and the Bands being gnawed
with her Teeth, *She made a Way*
for Her of flying out. The Kite,
unmindful of so great Benefit,
when He saw Himself loosed,
seizing the Mouse suspect-
ing no such Thing, tore Her
with her Claws, and Bill.

MOR.

Hæc Fabula indicat,
malignos Viros solere repen-
dere Gratias hujus Modi
 suis Benefactoribus.

MOR.

This Fable shows,
that wicked Men are wont to re-
pay Thanks of this Kind
to their Benefactors.

F A B L E CXLIII.

De Cochleâ petente à Jove,
ut possit ferre
suam Domum Secum.

Of the Snail desiring of Jupiter,
that She might be able to bear
Her House with Her.

CUM Jupiter, *ab Ex-*
ordia *Mundi*,
largiretur singulis Anima-
libus Munera, Quæ peti-
issent, Cochleâ petiit
ab Eo, ut posset
circumferre suam Domum.
Interrogata à Jove, quare
exposceret tale Munus ab
Eo,

WHEN Jupiter, *from the Be-*
ginning of the World,
bestowed on all Ani-
mals the Gifts, Which They
had desired, the Snail desired
of Him that She might be able
to bear about her House.
Being asked by Jupiter, why
She demanded such a Gift from
Him,

Ego Quod futurum erat. Him. Misch would be grave, & molestum illi. heavy, and troublesome to Her, inquit, malo ferre tam She said, I had rather bear so grave Onus perpetuo, quam heavy a Burden perpetually, than non posse vitare malum non to be able to avoid a bad Vicinum, cum Mihi libuerit. Neighbour, when I list.

MOR.

MOR.

Hæc Fabula indicat, This Fable shows, Vicinitatem Malorum that the Neighbourhood of bad Men fugiendam omni Incom- is to be avoided with every Dis- modo. advantage.

F A B L E CXLIV.

*De Herinaceo glicente
Viperam Hospitem.*

*Of the Hedge-Hog, casting out
the Viper Her Host.*

HERINACEUS, præsentans
Hyemem advenire,
rogavit Viperam, ut conce-
deret Locum Sibi in sua
Cavernâ adversus Vim
Frigoris; Quod cum Illa
fecisset, Herinaceus, percol-
vens, & huc, atque illic,
pungebat Viperam Acu-
mine Spinarum, & torquebat
vehementer; Illa videns se
malè tractatam quando
suscepit Herinaceum Hospi-
tio, orabat Eum blandis
Verbis, ut exiret,
cum Locus esset nimis
angustus duobus. Cui
Herinaceus inquit, Ex-
eat, Qui nequit manere
hic; quare Vipera sen-
tiens, non esse Locum
Sibi

THE Hedge-Hog, perceiving
the Winter to approach,
asked the Viper, that She would
grant a Place to Him in her
Cavern against the Extremity
of the Cold; Which when She
had done, the Hedge-Hog, roll-
ing Himself hither and thither,
pricked the Viper with the Sharp-
ness of his Darts, and tormented Her
vehemently; She seeing Herself
ill treated, when
She took the Hedge-Hog Guest-
wife, entreated Him with fair
Words, that He would go out,
seeing that the Place was too
narrow for both. To whom
the Hedge-Hog said, Let Him
go out, Who cannot abide
here; wherefore the Viper per-
ceiving, there was not a Place
for

Sibi *ibi*, cessit *illinc* for Her *there*, departed *abence*
 ex *Hospitiis*. out of her *Lodging*.

Mor.

Hæc *Fabula* indicat, *Eos*
 non esse admittendos in *Con-*
sortium, Qui possunt ejicere
Nos.

Mor.

This *Fable* shows, that *They*
 are not to be admitted into *Fel-*
lowship, Who are able to cast out
Us.

FABLE CXLV.

De quodam *Agricolâ* &
Poëtâ.

Of a certain *Husbandman* and
 'a *Poet*.

Quidam *Agricola* acce-
 dens ad *Poëtam*, *cujus*
Agros colebat, cum offen-
 disse eum solum inter *Libros*,
 interrogabat eum quo
Pacto posset vivere ita solus?
 Cui ille inquit, *Tantum*
 corpi esse solus, postquam
 advenisti huc.

A Certain *Husbandman* com-
 ing to a *Poet*, whose
Fields He ploughed, when He had
 found Him alone among his *Books*,
 asked Him, by what
Means He was able to live so alone?
 To whom He said, I only
 began to be alone, since
 You came hither.

Mor.

Hæc *Fabula* indicat,
eruditos Viros, Qui conti-
 nuò stipantur *Turbâ*
doctissimorum Virorum,
 tunc esse solos, cum fuerint
 inter *illiteratos Homines*.

Mor.

This *Fable* shows,
 that *learned Men*, Who conti-
 nually are thronged with a *Crowd*
 of the most *learned Men*,
 then are alone, when they are
 among *illiterate Fellows*.

F A B L E CXLVI.

*De Lupo, induto Pelle
Ovis, Qui devorabat
Gregem.*

*Of the Wolf, clothed with the Skin
of the Sheep, Who devoured
the Flock.*

L Upus, indutus Pelle
Ovis, immiscuit Se
Gregi Ovium; &
quotidie occidebat. Aliquam
ex Eis: Quod cum Pa-
stor animadvertisset, suspen-
dit Illum in altissimâ
Arbore. Autem cæteris
Pastoribus interrogantibus,
cur suspendisset Ovem,
ajebat, Quidem Pellis est.
Ovis, ut videtis; autem
Operaverant Lupi.

A Wolf, clothed with the Skin
of a Sheep, mixed Himself
with a Flock of Sheep, and
daily slew some One
of Them: Which when the Shep-
herd had observed, He hang-
ed Him on a very high
Tree. But the other
Shepherds asking,
why He had hung the Sheep,
He said, Indeed the Skin is
a Sheep's, as you see; but
the Works were a Wolf's.

MOR.

Hæc Fabula indicat,
Homines non esse judican-
dos ex Habitu, sed ex
Operibus; quoniam Multi
faciunt Lupina Opera sub
Vestimentis Ovium.

MOR.

This Fable shows,
that Men are not to be judg-
ed by Habit, but by
Works; because Many
do Wolves Works under
the Clothings of Sheep.

F A B L E CXLVII.

*De CANE occidente OVES
sui Domini.*

*Of the DOG killing the SHEEP
of his Master.*

Quidam Pastor dederat
suas OVES Cani custo-
diendas, pascens illum
optimis Cibis. At Ille sæpe
occidebat aliquam Ovem;
Quod cum Pastor animad-
vertisset,

A Certain Shepherd had given
his Sheep to his Dog to be
kept, feeding Him
with the best Meats. But He often
killed some one Sheep;
Which when the Shepherd had ob-
served,

vertisset, *capiens Canem, servèd, taking the Dog,*
volebat occidere Eum. He was willing to kill Him.
 Cui Canis inquit, *Quare* To whom the Dog said, *Wherefore*
cupis perdere Me? dost Thou desire to destroy Me?
Sum unus ex tuis domesticis; I am one of thy Domesticis;
potius interfice Lupum, rather slay the Wolf, Who
continuo insidiatur tuo continually lays wait for your
Ovili. Imò, inquit Pa- Sheepfold. Nay, says the Shep-
stor, Puto Te magis dignum herd; I think You more worthy
Morte, quam Lupum: Et enim of Death, than the Wolf: For
Ille profitetur Se meum He professes Himself my
Hostem palam; verò Tu, sub Enemy openly; but Thou, under
Specie Amicitie, quotidie the show of Friendship, daily
imminuis meum Gregem. diminishest my Flock.

MOR.

Hæc Fabula indicat, *Eos*
esse patiendos longè magis, Who are to be punished by far more,
Qui lædunt Nos sub Specie Who hurt Us under a Pretence
Amicitie, quam Qui pro- of Friendship, than They Who pro-
fitentur Se nostros Inimicos fess Themelves our Enemies
palam. openly.

MOR.

This Fable shows, *that They*
are to be punished by far more,
Who hurt Us under a Pretence
of Friendship, than They Who pro-
fess Themelves our Enemies
openly.

F A B L E CXLVIII.

De ARIETE pugnant cum
 TAURO.

Of the RAM fighting with
 the BULL.

ERAT quidam Aries
inter Oves, Qui
habebat tam firmum Caput
& Cornua, ut statim &
facile superaret ceteros
Arietes; quare cum inveniret
nulum Arietem amplius,
Qui auderet obistere Sibi
occurrenti, elatus
crebris Victoriis, ausus est
provocare Taurum ad Pug-
nam; sed primo Congressu,
cum

THERE was a certain Ram
among the Sheep, Who
had so firm a Head
and Horns, that presently and
easily He overcame the other
Rams; wherefore when he found
no Ram more,
Who dared to withstand Him
running against Him, puffed up
with frequent Victories, he dared
to provoke a Bull to Bat-
tle; but at the first Onset,
when

cum arietavisset. *in* *ubens* He had butted against
Frontem Tauri, est reper- the Forehead of the Bull, He was
cussus tam atrociter *Ictu*, struck back with so cruel a Blow,
ut ferè moriens, diceret, that almost dying, He said
hæc, Stultus Ego! these Words, Fool that I am!
quid egi? Cur ausus sum what have I done? Why dared I
laceßere tam potentem Ad- to, provoke so powerful an Ad-
versarium, Cui Natura versary, to Whom Nature
creavit Me imparem? hath created Me unequal?

MOR.

MOR.

Hæc Fabula indicat, non This Fable shows that it
esse certandam cum poten- is, not to be strove with the more
tioribus. powerful.

F A B L E CXLIX.

De Aquilâ rapiente Filios
Cuniculi.

Of the Eagle snatching the Young
of the Coney.

AQUILA, nidulata in
altissimâ Arbore, ra-
buebat Filios Cuniculi,
Qui pascbatur non longè
illinc, in Prædam suorum
Pullorum; Quam Cuni-
culus, orabat blandis Verbis,
ut dignaretur restituere
uos Filios Sibi; At Illa,
arbitrans Eum esse pusillum
& terrestre Animal,
disacerabat Eos Unguibus,
Quos apponebat suis Pullis
pulandos in Conspectu
Matris: Tunc Cuniculus,
commotus Morte suorum
Filiorum, haud permisit
hanc Injuriam abire impu-
nitam; et nim effodit
Arborem, radicatus, Quæ
susti-

THE Eagle, having built a Nest in
a very high Tree, had snatch-
ed away the Young of the Coney,
Who was fed not far
from thence, for the Prey of her
Young; When the Co-
ney besought with soft Words,
that She would vouch safe to restore
her Young to Her; But She,
supposing Him to be a little
and earthly Animal,
tore Them with her Talons;
Which She put to her Young
to eat in the Sight
of the Dam: Then the Coney,
moved at the Death of her
Young, permitted not
this Injury to go unpunish-
ed; for She dug up
the Tree by the Roots, Which
sustain-

*sustinebat Nidum, Quæ sustained the Nest, which
 precipitans levi Impulsu falling with a light Blast
 Ventorum, deiecit of the Winds, threw down
 Pullos Aquilæ adhuc implu- the Young of the Eagle, as yet un-
 mes in Humum, Qui fledged upon the Ground, Who
 depasti à Feris præ- being eat up by the wild Beasts af-
 buerunt Solatium Doloris forced Comfort of Grief
 Corniculo. to the Coney.*

MOR.

*Hæc Fabula indicat, Ne-
 minem fretum suâ Potentiâ
 debere despiciere imbecilliores,
 cum aliquando infirmiores
 alciscantur Injurias poten-
 tiorum.*

MOR.

*This Fable shows, that no
 Man relying on his Power
 ought to despise the Weaker,
 seeing that sometimes the Weaker
 revenge the Injuries of the more
 powerful.*

F A B L E C L.

*De Lupo, Pisce Fluvii,
 afflicto Regnum
 Maris.*

*Of the Pike, a Fish of the River,
 afflicting the Dominion
 of the Sea.*

ERAT Lupus, in quo-
 dam Amne, Quis ex-
 cecebat ceteros Pisces
 ejusdem Fluminis in Pul-
 chritudine, Magnitudine, ac
 Robore; unde Omnes admi-
 rabantur, & afficiebant
 Eum maximo Honore;
 quare elatus Superbiâ
 cepit appetere majorem
 Principatum. Igitur Am-
 ne relicto, in Quo regna-
 verat multos Annos, ingres-
 sus est Mare, ut vendi-
 caret Regnum Ejus Si-
 bi; sed offendens Delphi-
 num miræ Magnitudinis,
 Qui

THERE was a Pike, in a cer-
 tain River, Who ex-
 ceeded the other Fishes
 of the same River in Fair-
 ness, Greatness, and
 Strength; whence All admir-
 ed, and affected
 Him with the greatest Honour;
 wherefore puffed up with Pride
 He began to desire greater
 Command. Therefore the Ri-
 ver being left, in Which He had
 reigned many Years, He entered
 into the Sea, that he might chal-
 lenge the Dominion of It to Him-
 self; but finding a Dol-
 phin of a wonderful Greatness,
 Who

*Qui regnabat in Illo, — ost
ita infectatus ab Illo, ut au-
fugiens vix ingrederetur
Ostium Amnis, unde
ausus est exire non amplius.*

*Who reigned in It, He was
so pursued by Him, that flying
away scarce could He enter into
the Mouth of the River, whence
He durst to go out no more.*

MOR.

*Hæc Fabula admonet Nos,
ut contenti nostris Rebus,
ne appetamus, Quæ sunt
longè majora nostris Viribus.*

MOR.

*This Fable admonishes Us,
that content with our own Things,
We do not desire, What are
by far greater than our Strength.*

F A B L E C L I.

*De OVE convitiante
Pastori.*

*Of the SHEEP railing on
the Shepherd.*

OVIS convitiabatur Pa-
stori, quòd non con-
tentus Lacte, Quod mul-
gebat ab Eâ in suum Usus,
& Usus Filiorum,
insuper denudaret, Illam
Vellere. Tunc Pastor
iratus trahebat ejus Filium
ad Mortem. Ovis inquit,
Quid pejus potes facere
Mibi? Pastor inquit, ut
occidam Te, & projiciam
devorandam Lupis &
Canibus. Ovis filuit,
formidans adhuc majora
Mala.

A Sheep railed on a Shep-
herd, that not con-
tent with the Milk, Which He
milked from Her for his own Use,
and the Use of his Children,
moreover He stripped her
of the Fleece. Then the Shepherd
angry dragged her Young one
to Death. The Sheep says,
What worse are You able to do
to Me? The Shepherd says, that
I may kill Thee, and throw Thee out
to be devoured by the Wolves and
Dogs: The Sheep held her Peace,
fearing yet greater
Evils.

MOR.

*Hæc Fabula indicat,
Homines non debere exan-
descere in Deum, si permittat
Divitias & Filios auferri
Ipsis; cum possit
inferre etiam majora Sup-
plicia*

MOR.

*This Fable shows,
that Men ought not to grow
warm against God, if He permitteth
Riches and Children to be taken
from Them; when He is able
to bring even greater Punish-*

placia *Ipsu & viventibus* ments upon Them both living
& mortuis. and dead.

F A B L E CLII.

*De Aurigâ & Rotâ
Currûs stridente.*

*Of the Waggoner and the Wheel
of the Waggon creaking.*

AUriga interrogabat
Currum, quare
Rota, Quæ erat deterior,
strideret, cum cæteri non
facerent idem? Cui
Currus inquit, Ægroti
semper confueverunt esse
morosi & queruli.

THE Waggoner asked
the Waggon, wherefore
the Wheel, Which was worse,
creaked, when the rest did
not do the same? To whom
the Waggon said, The Sick,
always have used to be
moose and complaining.

MOR.

*Hæc Fabula indicat, Mala
semper solere impellere
Homines ad Querimoniam.*

MOR.

*This Fable shows, that Evils
always are wont to drive
Men to Complaint.*

F A B L E CLIII.

*De Viro volente experiri
Amicos.*

*Of the Man willing to try
his Friends.*

QUIDAM Vir admodum
divos & liberalis,
habebat magnam Copiam
Amicorum, Quos sepe invi-
tabat ad Cœnam; ad Quem
accedebant libentissimè.
Autem volens experiri, an
essent fideles. Sibi
in Laboribus & Periculis,
convocavit Eos omnes, di-
cens, Inimicos esse obortos
Sibi,

A Certain Man very
rich and liberal,
had a great Abundance
of Friends, Whom often He in-
vited to Supper; to Whom
They went most willingly.
But willing to try, whether
They would be faithful to Him
in labours and Dangers,
He called together Them all, say-
ing, that Enemies were risen up
against Him,

Sibi, Quos statuit
occidere; quare, Armis cor-
reptis, irent Secum,
ut ulciscerentur Injurias
illatas Sibi. Tum Omnes
coeperunt excusare. Se,
præter Duos. Igitur, cæteris
repudiatis, habuit tantum
illos Duos in Numero
Amicorum.

against Him, Whom He resolved
to kill; wherefore, Arms being
taken up, they should go with Him,
that They might revenge the Injuries
offered to Him. Then All
began to excuse Themselves,
except Two. Therefore, the rest
being rejected, He held only
Two in the Number
of Friends.

MOR.

Hæc Fabula indicat, ad-
versam Fortunam esse
optimum Experimentum
Amicitia.

MOR.

This Fable shows, that ad-
verse Fortune is
the best Experiment
of Friendship.

F A B L E CLIV.

De Vulpe laudande Carnem
Leperis Cani.

Of the Fox praising the Flesh
of the Hare to the Dog.

CUM Vulpes fugeretur
à Cani, & jamjam
esset. capienda, nec
cognoscerat ullam aliam
Viam evadendi, inquit, O
Canis, quid cupis perde-
re Me, cujus Caro non po-
test esse ulli Usui Tibi?
cape potius illum Leporem;
(etenim Lepus aderat propè)
cujus carnem Mortales dicunt
esse suavissimam, Igitur
Canis, motus Consilio
Vulpis, Vulpe emissâ,
insecutus est Leporem; Quem
tamen non potuit capere ob
ejus incredibilem Veloci-
tatem. Post paucos Dies
Lepus

WHEN the Fox was put to flight
by the Dog, and just now
was to be caught, nor
knew any other
Way of escaping, He said, O
Dog, why dost Thou desire to de-
stroy Me, whose Flesh can-
not be of any Use to Thee?
take rather that Hare;
(for the Hare was nigh)
whose Flesh Men say
is most sweet. Therefore
the Dog, moved with the Counsel
of the Fox, the Fox being let alone,
pursued the Hare; Which
yet He could not take for
her incredible Swift-
ness. After a few Days
F 2 the Hare

*Lepus conveniens Vulpem the Hare meeting the Fox
accusabat Eam vehementer, (etenim audiêrat ejus Verba) quòd demonstrâset Se Cani. Cui Vulpes inquit, Lepus, quid accuſas Me, cùm laudavi Te tantopere? Quid diceres, ſi vituperâſſem Te?* *the Fox accused Her vehemently, (for He had heard her Words) becauſe She had ſhown Him to the Dog. To whom the Fox ſaid, O Hare, why do You accuſe Me, when I have praiſed Thee ſo greatly? What would You ſay, if I had diſgraced You?*

MOR.	MOR.
<i>Hæc Fabula indicat, Homines machinari Perniciem Aliis ſub Specie Laudationis.</i>	<i>This Fable ſhows, that Men contrive Deſtruction for Others under the Pretence of Commendation.</i>

F A B L E CLV.

De Lepore petente Calliditatem, & Vulpe Celeritatem à Jove. *Of the Hare aſking Craftineſs, and the Fox Swiftneſs from Jupiter.*

LEPUS & VULPES petebant à Jove; Hæc, ut adjungeret Celeritatem ſuæ Calliditati; Ille, ut adjungeret Calliditatem ſuæ Celeritati: Quibus Jupiter ita reſpondit; Elargiti ſumus Munera ſingulis Animantibus, ab Origine Mundi, è noſtro liberaliſſimo Signo; ſed dediſſe Omnia Uni fuiſſet Injuri Alioꝝum.

THE Hare and the Fox begged of Jupiter; This, that He would join Swiftneſs to her Craftineſs; That, that He would join Craftineſs to his Swiftneſs: To whom Jupiter thus answered; We have beſtowed Gifts to all living Creatures, from the Beginning of the World, out of our moſt liberal Boſom; but to have given All to One would have been the Injury of Others.

MOR.	MOR.
<i>Hæc Fabula indicat, Deum eſſe largitum ſua Munera</i>	<i>This Fable ſhows, that God has given his Gifts</i>

Munera ita æquali Lance, Gifts with so equal a Balance,
 ut Quisque debeat esse con- that Every One ought to be con-
 tentus suâ Sorte. tent with his own Lot.

F A B L E CLVI.

De Equo inculto, sed Of the Horse ugly; but
 veloci, & cæteris irri- swift, and the rest mock-
 dentibus Eum. ing Him.

COMplures Equi fuerant
 adducti ad Circenses
 Ludos, ornati pulcherri-
 mis Phaleris, præter Unum.
 Quem cæteri irridebant, ut
 incultum, & ineptum ad
 tale Certamen; nec opina-
 bantur, futurum unquam
 Victorem. Sed ubi Tempus
 currendi advenit, &, Sig-
 no Tubæ dato,
 cuncti exilière è Carcere,
 tum demum innotuit, quàm
 Hic paulò antè irrisus su-
 peraret cæteros Velocitate;
 etenim, omnibus aliis relic-
 tis post Se longo intervallo,
 affectus est Palmam.

MANY Horses were
 brought to the Circensian
 Games, adorned with most beauti-
 ful Trappings, except One,
 Whom the rest laughed at, as
 ugly, and unfit for
 such an Engagement; nor did They
 think, that He would be ever
 Victor. But when the Time
 of running approached, and, the Sig-
 nal of the Trumpet being given,
 all leaped from the Goal,
 then at last it appeared, by how much
 This a little before derided ex-
 celled the rest in Swiftneſs;
 for, all the others being
 left behind Him at a long Distance,
 He gained the Victory.

MOR.

Fabula significat, Homines
 non judicandos ex Habitu,
 sed ex Virtute.

MOR.

The Fable signifies, that Men
 are not to be judged by Habit,
 but by Virtue.

F A B L E CLVII.

*De Rustico admissō ad
Jurisconsultum per Vocem
Hædi.*

*Of the Countryman admitted to
the Lawyer by the Voice
of the Kid.*

QUIDAM Rusticus, im-
plicitus gravi Lite,
accessit ad quendam Juri-
consultum, ut, Eo Patrono,
explicaret Se At
Ille impeditus aliis Nego-
tiis jubet renunciari,
Se nunc non posse vaca-
re Illi; quare
abiret rediturus
alias. Rusticus,
Qui fidebat Ei plurimum,
ut veteri & fido Amico,
nunquam admittebatur.
Tandem deferens Hædum
adibuc lactantem, &
pinguem Secum, stabat ante
Fores Jurisperiti, &
wellicans Hædum, coëgit
Illum balare. Janitor,
Qui solebat admittere Eos,
Qui portarent Dona, ex
Præcepto Hæri,
Voce Hædi and tā,
illico aperiens Januam,
jubet Hominem introire.
Tunc Rusticus, conver-
sus ad Hædum, inquit, Mi
Hædule, ago Gratias Tibi,
Quæ effecisti has Fores tam
faciles Mibi.

MOR.

Fabula indicat, nullas
Res esse tam duras & diffi-
ciles,

A Certain Countryman, en-
tangled in a heavy Suit,
went to a certain Law-
yer, that, He being Patron,
He might unfold Himself. But
He hindered with other Af-
fairs orders Him to be told,
that He now was not able to be at
Leisure for Him; wherefore
He should go away to return
another Time. The Countryman,
Who trusted to Him very much,
as an old and faithful Friend,
never was admitted.
At length bringing a Kid
as yet sucking, and
fat with Him, He stood before
the Doors of the Lawyer, and
plucking the Kid, forced
Him to bleat. The Porter,
Who was wont to admit These,
Who brought Gifts, by
the Command of his Master,
the Voice of the Kid being heard,
presently opening the Gate,
orders the Man to enter.
Then the Countryman, having
turned to the Kid, said, My
little Kid, I give Thanks to Thee,
Who hast made these Doors so
easy to me.

MOR.

The Fable shows, that
no Things are so hard and diffi-
cult,

ciles, *Quas Munera non cult, Which Gifts do not*
aperiunt. open.

F A B L E CLVIII.

De Senex deiciente
Saxis Juvenem
deripientem Pomâ Sibi.

Of the old Man driving down
with Stones the young Man
stealing Apples from Him.

QUIDAM Senex orabat
Juvenem deripientem
Pomâ Sibi blandis Verbis,
ut descenderet ex
Arbore, nec vellet auferre
suas Res; sed cum funde-
ret Verba incassum, Juvene
contemnente Ejus Ætatem
& Verba, inquit, Audio,
esse aliquam Virtutem non
tantum in Verbis, verum
etiam in Herbis; igitur cepi
vellere Gramen, & jacere in
Ilum; Quod Juvenis
conspicatus ridebat vehe-
menter, & arbitrabatur
Senem delirare, Qui cre-
deret, se posse depel-
lere Eum ex Arbore. Tunc
Senex, cuius experrî
Omnia, inquit, Quando Verba
& Herbæ vaient Nil
adversus Raptorem mearum
Rerum, agam Eum
Lapidibus, in Quibus quoq;
dicunt esse Virtutem; &
jaciens Lapides, Quibus
impleverat Gremium, coëgit
Ilum descendere, & abire.

A Certain old Man besought
a young Man stealing
Apples from Him with fair Words,
that He would descend out of
the Tree, nor would take away
his Things; but when He poured
out Words in vain, the young Man
despising his Age,
and Words, He said, I hear,
that there is some Virtue not
only in Words, but
also in Herbs; therefore He began
to pull the Grass, and to throw it at
Him; Which the young Man
having seen laughed vehe-
mently, and thought
the old Man to doat, Who be-
lieved, that He was able to drive
down Him out of the Tree. Then
the old Man, desiring to try
all Things, said, when Words
and Herbs avails Nothing
against the stealer of my
Things, I will drive Him
with Stones, in Which also
They say that there is Virtue; and
throwing Stones, with which
He had filled his Lap, he forced
Him to descend, and to go away.

	MOR.		MOR.	
Hæc	<i>Fabula</i>	indicat,	This	<i>Fable</i>
<i>Omnia</i>		tentanda	that all	Things
<i>Sapienti,</i>		priusquam	by a wise	Man,
<i>confugiat</i>	ad	<i>Auxilium</i>	He	fleeth
<i>Armorum.</i>			to	the
			of Arms.	Help

F A B L E CLIX.

De Lusiniâ pollicente Accipitri Cantum pro suâ Vitâ. Of the Nightingale promising to the Hawk a Song for her Life.

LUSINIÂ comprehensâ à famelico Accipitre, cum intelligeret, se fore devorandam ab Eo, rogabat Eum blandè, ut dimitteret se, pollicita, sese relaturam ingentem Mercedem pro tanto Beneficio. Autem cum Accipiter rogaret, Quid Gratiae posset referre Sibi; inquit, Demulcebo tuas Aures dulcibus Cantibus. Accipiter respondit, Malo, demulceas meum Ventrem; possum vivere sine tuis Cantibus, sed non sine Cibo.

THE Nightingale being caught by a hungry Hawk, when she understood, that she should be devoured by Him, asked Him fairly, that He would dismiss Her, having promised, that she would return a vast Reward for so great a Benefit. But when the Hawk asked, What Favour she was able to return to Him; she said, I will soften thy Ears with sweet Songs. The Hawk answered, I had rather, thou shouldst soften my Belly; I am able to live without thy Songs, but not without Meat.

MOR.
Hæc *Fabula* docet, utilia anteponenda juvenilibus.

MOR.
This *Fable* teacheth, that profitable Things are to be preferred to pleasant.

F A B L E CLX.

*De Leone eligente Porcum
Socium Sibi.*

*Of the Lion choosing the Hog
a Companion for Himself.*

LEO, cum vellet
adsciscere Socios Sibi,
& multa Animalia optarent
adjungere Sese Illi, &
expocerent Id Votis &
Precibus, cæteris spretis,
voluit inire
Societatem solum cum Porco.
Autem rogatus Causam,
respondit, Quia hoc Ani-
mal est adeo fidum, ut nun-
quam relinqueret suos Amicos
& Socios in ullo, quamtumvis
magno, Discrimine.

THE LION, when He would
get Companions to Himself,
and many Animals wished
to join Themselves to Him, and
required It with Vows and
Prayers, the others being despised,
He was willing to enter into
Society only with the Hog.
But being asked the Cause,
He answered, Because this Ani-
mal is so faithful, that He ne-
ver would leave his Friends
and Companions in any, altho'
great, Danger.

MOR.

Hæc Fabula docet,
Amicitiam Eorum appeten-
dam, Qui Tempora Adver-
sitatis non referunt Pedem
à præstando Auxilio.

MOR.

This Fable teaches,
that the Friendship of those is to be
desired, Who in the Time of Ad-
versity do not draw back a Foot
from affording Assistance.

F A B L E CLXI.

*De Culice petente Cibum &
Hospitium ab Ape.*

*Of the Gnat asking Meat and
Lodging of the Bee.*

CUM Culex hyberno
Tempore conjiceret, Se
periturum Frigore &
Fame, accessit ad Alvearia
Apum petens Cibum &
Hospitium ab Eis; Quæ
si fuisset consecutus ab Eis
pro-

WHen the Gnat in the Winter
Time conjectured, that He
should perish with Cold and
Hunger, He went to the Hives
of the Bees asking Meat and
Lodging from Them; Which
if He should obtain from Them
He pro-

promittebat, *Se edocturum* He promised, *that He would teach*
Filios Eorum *Artem* the, *Children of Them the Art*
Musicæ. Tunc quædam of Musick. Then a certain
Apis respondit, *At Ego* Bee answered, *But I*
mallem, quod mei *Liberi* had rather, *that my Children*
ediscant meam *Artem,* Quæ should learn my Art, Which
poterit eximere *Eos* à will be able to exempt them from
Periculo Famis & Frigoris. the Danger of Hunger and Cold.

MOR.

Hæc *Fabula* admonet nos, ut *erudiamus* nostros
Liberos his *Artibus,* Quæ
 valent *vindicare* Eos ab
 Inopiâ.

MOR.

The *Fable* admonishes
 Us, that *We instruct* our
 Children in those *Arts;* Which
 are able to *defend* Them from
 Want.

F A B L E CLXII.

De *Asino* *Tubicine,* & Of the *Ass* the *Trumpeter,* and
Lepore *Tabellario.* the *Hare* the *Letter-Carrier.*

LEO, *Rex* *Quadrupedum,* *pugnaturus*
adversus *Volucres,* *instigabat*
suas *Acies:* *Autem* *inter-*
rogatus *ab* *Urso,* *Quid* *Iner-*
tia *Asini,* *aut* *Timidi-*
tas *Leporis* *conferret* *Victo-*
riam *Ei,* *Quos* *cernebat*
adesse *ibi* *inter* *Cæteros,*
respondit, *Asinus,*
Clangore *sua* *Tubæ,*
concitabit, *Milites* *ad*
Pugnam; *verò* *Lepus* *fun-*
getur *Officio* *Tabellarii*
ob *Celeritatem* *Pedum.*

THE *Lion,* the *King* of the four-
 footed *Beasts,* about to fight
 against the *Birds,* disposed
 his *Troops:* But being ask-
 ed by the *Bear,* How the *Slug-*
gishness of the *Ass,* or the *Fearful-*
ness of the *Hare* would bring *Victo-*
ry to *Hm,* Whom He saw
 to be present there among the rest,
 He answered, The *Ass,*
 with the Sound of his *Trumpet,*
 will rouse the *Soldiers* to
 the *Fight;* but the *Hare* will per-
 form the *Office* of a *Letter-Bearer*
 thro' the *Swiftness* of his *Feet.*

MOR.

Fabula significat, *Nemi-*
nem esse adeo *contemptibilem,*
 Qui

MOR.

This *Fable* signifies, that no
 One is so contemptible,
 Who

Qui non potest prodesse Nobis Who can not be profitable to Us
in aliqua Re. in some thing.

F A B L E CLXIII.

De Accipitribus Inimicis Of the Hawks Enemies
inter Se, Quos among Themselves, Whom
Columbæ composuerunt. the Doves reconciled.

Accipitres Inimici inter
Se desertabant quotidie,
& occupati suis Invidiis
minimè infestabant alias
Aves. Columbæ dolentes,
Legatis missis, composuere
Eos: Sed Illi, ubi sunt
effecti Amici, inter Se,
non definebant vexare &
occidere cæteras imbecilliores
Aves, & maxime Columbas.
Tum Columbæ dicebant,
Quanto erat Discordia
Accipitrum melior Nobis,
quàm Concordia.

MOR.

Hæc Fabula admonet,
Odia malorum Civium
inter Se potius alen-
da, quàm extinguenda, ut,
dum certant inter
Se, permittant bonos
Vires vivere quietè.

THE Hawks Enemies among
Themselves contended daily,
and busied with their own Enmities
they very little infested the other
Birds. The Doves grieving,
Ambassadors being sent, reconcil'd
Them: But They, when They were
made Friends among Themselves,
did not leave off to vex and
kill the other weaker
Birds, and mostly the Doves.
Then the Doves said,
By how much was the Discord
of the Hawks better to Us,
than their Agreement.

MOR.

This Fable admonishes,
that the Hatreds of bad Citizens
among Themselves rather are to be
nourished than extinguished, that,
whilst They contend among
Themselves, They may permit good
Men to live quietly.

F A B L E CLXIV.

*De Senē volente differ-
re Mortem.*

*Of the old Man being willing to
defer Death.*

Quidam Senex rogabat Mortem, Quæ advenerat ereptura Eum ē Vitā, ut deferret, dum conderet suum Testamentum, & præpararet cætera necessaria ad tantum Iter. Cui Mors inquit, Cui monitus toties à Me non præparasti Te? Et, cum Illi diceret quòd nunquam viderat Eam antea, inquit, Cum quotidie rapiebam non modò tuos Aequales, Quorum Nulli ferè jam restant, verùm etiam Juvenes, Pueros, & Infantes, nonne admonēbam Te tuæ Mortalitatis? Cum sentiebas tuos Oculos sabescere, tuum Auditum minui, & tuos cæteros Sensus deficere indies, nonne dicebam Tibi, Me esse propinquam? & negas, Te esse admonitum? quare non est differendum ulterius.

MOR.

Hæc Fabula indicat, quòd debemus vivere, quasi semper cernamus Mortem adesse.

A Certain old Man asked Death, Who came to snatch Him out of Life, that He would defer it, till He made his Will, and prepared the other necessary Things for so great a Journey. To whom Death said, Why warned so often by Me hast thou not prepared Thyself? And, when He said, that He never had seen Him before, He said, When daily I snatched away not only thy Equals, of Which None almost now remain, but also Young Men, Boys, and Infants, did not I admonish Thee of thy Mortality? When Thou perceivedst thine Eyes to grow dim, thy Hearing to be lessened, and thy other Senses to decay daily, did I not say to Thee, that I was near? and dost Thou deny, that Thou hast been admonished? wherefore it is not to be deferred longer.

MOR.

This Fable shows, that We ought to live, as if always We saw Death to be present.

F A B L E

F A B L E C L A V.

*De Avaro Viro alloquente
Sacculum Nummi.*

*Of the covetous Man speaking to
the Bag of Money.*

Quidam avarus - Vir
moriturus, & relic-
turus ingentem Acer-
vum Aureorum malè partum,
interrogabat Sacculum
Nummorum, Quem jussit
afferri Sibi, Quibus
esset allaturus Voluptatem?
Cui Sacculus inquit, Tuis
Hæredibus, Qui profun-
dent Nummos quæsitos à
Te tanto Sudore in
Scortis & Conviviis; &
Dæmonibus, Qui manci-
pabunt tuam Animam
æternis Suppliciis.

MOR.

Hæc Fabula indicat esse
stultissimum laborare
in Eis, Quæ sint
allatura Gaudium Aliis,
autem Tormenta Nobis.

A Certain covetous Man
about to die, and about to
leave a vast Heap
of golden Pieces ill gotten,
asked a Bag
of Monies, which he commanded
to be brought to Him, To whom
He was about to bear Pleasure?
To Whom the Bag said, To thine
Heirs, Who will
spend the Monies gotten by
Thee with so great Sweat upon
Whores and Feasts; and
to the Devils, Who will tor-
ment thy Soul
with eternal Punishments.

MOR.

This Fable shows it to be
a most foolish Thing to labour
in those Things, Which may be
about to bear Joy to Others,
but Torments to Us.

FABLE GLXVI.

De Vulpe & Capro.

Of the Fox and the He-Goat.

Vulpes & Caper siti-
bundi descenderunt in
quendam Puteum; in Quo
cùm perbibissent, Vulpes
ait Capro circumspicienti
Reditum, Caper, esto bono
Animo, namq; excogitavi,
quo pacto uterque finis
reduces. Siquidem Tu
eriges Te rectum, prioribus
Pedibus admotis ad
Parietem, & reclinabis
tua Cornua, Mento adducto
ad Pectus, Ego transiliens
per tua Terga & Cornua,
& evadens extra Puteum,
educam Te isthinc
pestia. Cujus Consilio
Capro habente Fidem, atq;
obtemperante, ut Illa jub-
bat, Ipsa profiliit è Puteo,
ac deinde gestiebat præ
Gaudio in Margine Putei,
& exultabat, habens Nihil
Curæ de Hirco. Cæterum,
cùm incusaretur ab Hirco,
ut sædisfraga, respondit,
Enimvero, Hirce, si esset
Tibi tantum Sensus in
Mente, quantum est
Setarum in Mento, non de-
scendisses in Puteum,
priusquam haluisses explo-
ratum de Reditu.

A FOX and a Goat being thir-
sty descended into
a certain Well; in Which
when They had well drank, the Fox
says to the Goat looking about for
a Return, Goat, be of good
Cheer, for I have thought
by what Means We both may be
brought back. If truly Thou
wilt raise up Thyself straight, thy fore-
Feet being set to
the Wall, and wilt lean forward
thy Horns, thy Chin being drawn
to thy Breast, I leaping
over thy Back and Horns,
and escaping out of the Well,
will bring out Thee thence
afterwards. To whose Counsel
the Goat having Faith, and
obeying, as She com-
manded, She leaped out of the Well,
and then jumped for
Joy upon the Brink of the Well,
and rejoiced, having no
Care of the Goat. But
when She was accused by the Goat,
as a League-Breaker, She answered,
Indeed, Goat, if there had been
to Thee as much of Sense in
thy Mind, as there is
of Hairs on thy Chin, thou wouldst
not have descended into the Well,
before that thou hadst examin-
ed about a Return.

Mor.

Hæc Fabula innuit,
prudent m Virum debere
explorare Finem, antequam
veniet ad peragendam Rem.

Mor.

This Fable hints,
that a prudent Man ought
to examine the End, before that
He comes to do the Thing.

F A B L E CLXVII.

De Gallis & Perdice.

Of the Cocks and the Partridge.

CUM Quidam haberet
 Gallos Domi, mercatus est
 Perdicem, & dedit Eam
 in Societatem Gallorum
 alendam, & saginandam
 unâ cum Eis. Galli
 quisque pro Se mordebant
 & abigebant Eam. Autem
 Perdix afflictabatur apud
 Se, existimans talia
 inferri Sibi à Gallis,
 quòd suum Genus esset
 alienum ab Illorum Genere.
 Verò ubi non multò p'st
 aspexit Illos pugnantes
 inter Se, & mutuò
 percutientes, recreata à
 Mœrore & Tristitiâ, inquit,
 Equidem post Hæc non af-
 fli&abor ampliùs, videns Eos
 dimicantes etiam inter Se.

WHEN a certain Man had
 Cocks at Home, He bought
 a Partridge, and gave Her
 into the Company of the Cocks
 to be fed, and fattened
 together with Them: The Cocks
 Every one for Himself bit
 and drove away Her. But
 the Partridge was afflicted with
 Herself, thinking that such things
 were offered to Her by the Cocks,
 because her Kind was
 different from their Kind.
 But when not much after
 She saw Them fighting
 amongst Themselves and mutually
 striking, recovered from
 Grief and Sadness, She said,
 Truly after these Things I shall
 not be afflicted more, seeing Them
 fighting even amongst Themselves.

Mor.

Hæc Fabula innuit,
prudentes Viros debere ferre
Centumelias illatas ab Alie-
nigenis, Quos vident ne
abstinere ab Injuriâ
Domesticorum.

Mor.

This Fable hints,
that prudent Men ought to bear
the Contumelias offered by Fo-
reigners, Whom They see not
to abstain from the Injury
of their own Countrymen.

F A B L E CLXVIII.

De JACTATORE.

Of the BOASTER.

Quidam Vir peregrinatus aliquandiu, cum fuisset reversus Domum iterum, cum jactabundus prædicaret multa alia gesta à Se viriliter in diversis Regionibus, tum verò Id maxime, quod Rhodi superasset Omnes saliendo: Rhodios, Qui adfuerunt, esse Testes ejusdem Rei: Unus Eorum, Qui aderant, respondens illi inquit, O Homo, si Istud est verum, Quod loqueris, Quid Opus est Tibi Testibus? Ecce Rhodium! Ecce hic Certamen saliendo!

A Certain Man having travelled a long while, when He was returned Home again, both boasting told many other Things carried on by Him manfully in divers Regions, and truly That especially, that at Rhodes He had excelled All in leaping; that the Rhodians, Who had been present, were Witnesses of the same Thing: One of Them, Who were present, answering him said, O Man, if That is true, Which you speak, What Need is there to You of Witnesses? Behold a Rhodian! Behold here a Trial of leaping!

MOR.

Hæc Fabula indicat, quod, ubi vera Testimonia adfunt, est nihil Opus Verbis.

MOR.

This Fable shows, that, where true Testimonies are present, there is no Need of Words.

F A B L E CLXIX.

De Viro tentante Apollinem.

Of the Man tempting Apollo.

Quidam facinorosus Vir contulit Se Delphos tentaturus Apollinem, & habens Passerculum sub Pallio, Quem tenebat suo Pugno,

A Certain wicked Man betook Himself to Delphos about to tempt Apollo, and having a Sparrow under his Cloak, Which He held in his Fist,

Pugno, & accedens ad Fist, and going to Tripodas, interrogabat Eum the Trevet, He asked Him dicens, Quod habeo in meâ saying, What I have in my Dextrâ, vivitne, an est Right Hand, liveth it, or is it mortuum? Prolaturus Pas- dead? About to pluck forth the Spar- terculum vivum, si Ille re- row alive, if He had an- spondisset, mortuum; rursus answered, dead: again prolaturus mortuum, si about to pluck it forth dead, if respondisset, vivum; etenim He had answered, alive; for occidisset Eum statim He would have killed It presently sub Pallio clam, priusquam under the Cloak privily, before that proferret. At Deus, He plucked it out. But the God, intelligens subdolam Cal- understanding the deceitful Craf- litatem Hominis, dixit, tiness of the Man, said, O Consultor, facito Utrum O Consulter, do Thou Whether mavis facere; Thou art more willing to do; etenim est penes Te; & for it is in the Power of Thee; and proferto sive vivum, sive pluck out either alive, or mortuum, Quod habes in dead, What Thou hast in tuis Manibus. thy Hands.

MOR.

Hæc Fabula inquit, Ni-
bil latere, neque fallere
divinam Mentem.

MOR.

This Fable hints, that No-
thing lies hid from, nor deceives
the divine-Mind.

F A B L E CLXX.

De Piscatore & Smaride.

Of the Fisherman and the Sprat.

Q Uidam Piscator, Retibus
dimissis in Mare,
extulit pusillam Smaridem,
Quæ sic obsecrabat Piscato-
rem; Noli capere Me tam
pusillam in præsentia; sine
Me abire & crescere
ut postea potiariis
Me sic adultâ cum majori
Commodo. Cui Piscator

A Certain Fisherman, his Nets
being let down into the Sea,
brought out a small Sprat,
Which thus besought the Fisher-
man; Be not willing to take Me so
little at present; suffer
Me to go away, and to grow,
that afterwards Thou mayst obtain
Me so grown up with greater
Advantage. To whom the Fish-

tor inquit, Verò Ego *essem* erman said, But I should be
 amens, *si* omitterem mad, if I should omit
Lucrum licet exiguum, Quod a Gain altho' small, Which
 habeo *inter* meas *Manus* I have between my Hands
 Spe *futuri* Boni for the Hope of a future Good
quamvis magni. altho' great.

MOR.

Hæc *Fabula* indicat *Eum*
 esse *stolidum*, Qui *propter*
 Spem *majoris* Commodi
 non *amplectitur* Rem &
 præsentem & certam, licet
 parvam.

MOR.

This *Fable* shows *Him*
 to be *stolish*, Who for
 Hope of a greater Advantage
 does not embrace a Thing both
 present and certain, although
 small.

F A B L E CLXXI.

De Equo & Asino.

Of the Horse and the Ass.

Q Uidam *Vir* habebat
Equum & Asinum;
 autem dum faciunt *Iter*,
Asinus inquit Equo, Si
vis, Me esse saluum,
leva Me Parte mei Oneris:
Equo non obsequente Illius
Verbis, Asinus cadens sub
Onere moritur. Tunc Do-
minus Jumentorum imponit
Equo omnes Sarcinas,
Quas Asinus portabat, &
simul Cerium, Quod
exuerat à mortuo
Asino: Quo Onere
Equus depressus & gemens
inquit, Væ Mibi infeliciissi-
mo Jumentorum! Quid
Mali evenit misero
Mihi! Nam recusans
Partem, nunc porto totum
Onus,

A Certain *Man* had
 a *Horse* and an *Ass*;
 but whilst they make a *Journey*,
 the *Ass* says to the *Horse*, If
 You are willing, that I be *safe*,
 lighten Me of a Part of my *Burden*:
 The *Horse* not obeying His
 Words, the *Ass* falling under
 the *Burden* dies. Then the Ma-
 ster of the *Beasts* puts on
 the *Horse* all the *Pack*,
 Which the *Ass* carried, and
 at the same Time the *H*de Which
 He had stripped off from the dead
Ass: With which *Burden*
 the *Horse* depressed and groaning
 said, Woe to Me most un-
 happy of *Beasts*! What
 an *Evil* has happened to wretched
 Me! For refusing
 a *Part*, now I carry the whole
Burden,

*O*us, & *insuper* Illius Burden, and moreover his
Corium. Hide.

MOR.

Hæc Fabula innuit,
maiores debere esse Parti-
cipes in minoribus Labori-
bus, ut Utrique sint
incolumes.

MOR.

This Fable hints,
that the greater ought to be Par-
takers in the lesser La-
bours, that Both may be
safe.

F A B L E CLXXII.

De TUBICINE.

Of the TRUMPETER.

Quidam Tubicen, inter-
ceptus ab Hostibus in
Militiâ, proclamabat ad Eos,
Qui circumstabant, O Viri,
Nolite occidere Me innocuum
& infontem; etenim nun-
quam occidi Ullum; quippe
babeo Nihil aliud, quàm
hanc Tubam. Ad Quem
Illi responderunt vicissim
cum Clamore; Verò Tu
trucidaberis magis hoc
ipso; quòd cum
Tu Ipse nequeas
dimicare, potes impellere
Cæteros ad Certamen.

MOR.

Hæc Fabula innuit,
quòd peccant præter cæteros,
Qui persuadent malis &
improbis Principibus ad
agendum iniquè.

A Certain Trumpeter ta-
ken by the Enemies in
the War, cried out to Them,
Who stood about, O Men,
Be not willing to kill Me harmless
and innocent; for ne-
ver have I killed any One; for
I have Nothing else, than
this Trumpet. To Whom
They answered in Turn
with a Noise; But Thou
shalt be slain rather on this
same account; because when
Thou Thyself can'st not
fight, Thou art able to drive
the Rest to the Engagement.

MOR.

This Fable hints,
that They sin beyond Others,
Who persuade bad and
wicked Prin.es to
act unjustly.

F A B L E CLXXIII.

De Vaticinatore.

Of the Fortune-teller.

Vaticinator sedens in
 Foro sermocinabatur;
 Cui Quidam denunciavit,
 Ejus Fores esse effractas,
 Et Omnia direpta,
 Quæ fuissent in Domo.
 Vaticinator; gemens &
 properans Cursu, recipiebat
 Se Domum: Quem
 Quidam intuens cur-
 rentem, inquit, O Tu, Qui
 promittis, Te divinaturum
 aliena Negotia, certè Ipse
 non divinasti tua.

MOR.

Hæc Fabula spectat ad
 Eos, Qui, non rectè ad-
 ministrantes suas Res,
 conantur providere Et
 consulere Alienis, Quæ
 non pertinent ad Eos.

A Fortune teller sitting in
 the Market discoursed;
 To whom One declares,
 that his Doors were broke open,
 and all Things taken away,
 Which had been in the House.
 The Fortune-teller, sighing and
 hastening in his Pace, betook
 Himself Home: Whom
 a certain Man perceiving run-
 ning, said, O Thou, Who
 promisest, that Thou wilt divine
 others' Affairs, surely Thyself
 hast not divined thine own.

MOR.

This Fable looks to
 Them, Who, not rightly ad-
 ministrating their own Affairs,
 endeavour to foresee and
 consult for other Men's, Which
 do not belong to Them.

F A B L E CLXXIV.

De Puerō Et Matre.

Of the Boy and his Mother.

Quidam Puer in Scholâ
 furatus Libellum,
 attulit suæ Matri; à
 Quâ non castigatus, quo-
 tidie furabatur magis atque
 magis; Autem Progressu
 Temporis cæpit furari
 majora. Tandem depre-
 hensus

A Certain Boy in School
 having stolen a little Book,
 brought it to his Mother; by
 Whom not being chastised, dai-
 ly He stole more and
 more; But in Progress
 of Time He began to steal
 greater Things. At last being ap-
 prehended

*bēnsus à Magistratu, duce-
batur ad Supplicium. Verò
Matre sequente, ac vocife-
rante, Ille rogavit, ut lice-
ret Sibi loqui paulisper cū
Eâ ad Aurem. Illo per-
misso, & Matre properante,
& admovente Aures ad Os
Filii, evulsit Auriculam
Matris suis Dentibus,
Cū Mater, & cæteri,
Qui adstabant, increpant
Eum, non modò ut Furem,
sed etiam, ut impium in
suam Parentem, inquit, Hæc
fuit. Causa mei Exitii;
etenim si castigâset Me ob
Libellum, Quem furatus sum
prius, fecissem Nil ulterius;
nunc ducor ad Supplicium.*

*prehended by the Magistrate, He was
led to Punishment. But
the Mother following, and crying,
He asked, that it might be law-
ful for Him to speak a little with
Her in her Ear. He being per-
mitted, and the Mother hastening,
and moving her Ear to the Mouth
of the Son, He tore off the Ear
of his Mother with his Teeth.
When the Mother and the Others,
Who stood about, blamed
Him, not only as a Thief,
but also, as impious to
his Parent, He said, She
was the Cause of my Destruction;
for if She had chastised Me for
the little Book, Which I stole
first, I had done Nothing further;
now I am led to Punishment.*

MOR.

*Hæc Fabula indicat,
quòd, Qui non cœrcentur
inter Initia peccandi,
evadunt ad majora Flagitia.*

MOR.

*This Fable shows,
that They, Who are not restrained
at the Beginnings of sinning,
go on to greater Crimes.*

F A B L E CLXXV.

De Hircis & Capellis.

Of the He Goats and the She Goats.

CUM Capellæ obtinu-
issent Barbam à Jove,
Hirci cœperunt offendi,
quia quæres haberent
parem Honorem cum Eis.
Jupiter inquit, Sinite Illas
frui vanâ gloria; &
usurpare Ornatum vestrum

WHEN the She Goats had ob-
tained a Beard from Jupiter,
the He Goats began to be offended,
because the Females had
equal Honour with Them.
Jupiter said, Suffer ye Them
to enjoy the vain Glory, and
to usurp the Ornament of your

*Dignitatis, dum non æquent
vellram Virtutem.*

*Dignity, whilst They do not equal
your Virtue.*

MOR.

*Hæc Fabula edocet Te,
ut feras Illos usurpare
tuum Ornatum, Qui sunt
inferiores Tibi in Virtute.*

MOR.

*This Fable teaches Thee
that thou may'st bear Those to usurp
thy Ornament, Who are
inferiors to Thee in Virtue.*

F A B L E CLXXVI.

*De Filio cuiusdam Senis
& Leone.*

*Of the Son of a certain old Man
and a Lion.*

QUIDAM Senior habebat
un cum Filium gene-
r si Spiritûs, & Amatorem
venaticorum Canum. Viderat
Hunc per Quietem trucidari
à Leone. Igitur ter tus,
ne fortè aliquando Evenus
sequeretur hoc Somnium,
extruxit quandam politissi-
mam, & amœnissimam
Domum; inducens Filium
illuc, assiduus Custos ade-
rat Illi. Depinxerat
Domo omne Genus Ani-
malium ad Delectationem
Filii, cum Quibus etiam
Lecnem. Adolescens in-
spiciens Hæc, contrabebat
Molestiam Eò magis.
Autem quodam Tempore,
aditans propius Leoni,
inquit, O truculentissima
Fera, asserwor in hac
Domo propter inane
Somnium mei Patris: Quid
faciam Tibi? Et ita di-
cens,

A Certain elderly Man had
an only Son of a gene-
rous Spirit, and a Lover
of hunting-Dogs. He had seen
Him in a Dream to be killed
by a Lion. Therefore afraid,
lest by Chance sometime an Event
should follow this Dream,
He built a certain very
fine, and most pleasant
House; bringing his Son
thither, a daily Guardian was pre-
sent to Him. He had painted
in the House every Kind of Ani-
mals for the Delight
of his son, with Which also
a Lion. The Youth lock-
ing on these Things, contracted
Trouble by so much the more.
But on a certain Time,
standing nearer to the Lion,
He said, O most cruel
wild Beast, I am kept up in this
House for a vain
Dream of my Father: What
shall I do to Thee? And so say-
ing,

cens, *incussit* Manum *ing.* He struck his Hand
Parieti, volens *eruerē* on the wall willing to pluck out
Oculum Leonis, & *offende-* the Eye of the Lion, and He hit
bat in Clavo, Qui *latebat* it on a Nail, Which lay hid
illic, quā Percussione there, with which Blow
Manus emarcuit, & *Sanies* the Hand rankled, and the Matter
fecit, & *Febris* subse- grew under, and a Fever fol-
cuta est, & *brevi* Tempore lowed, and in a short Time
mortuus est. Ita Leo He died. Thus the Lion
occidit Adolescentem, *Arte* killed the Youth, the Art
Patris juvante Nihil. of the Father availing Nothing.

MOR.

Hæc Fabula indicat,
 Neminem posse devitare,
 Quæ sunt ventura.

MOR.

This Fable shows,
 that no Man is able to avoid
 those Things Which are to come.

F A B L E CLXXVII.

De Vulpe & Rubo.

Of the Fox and the Bramble.

VULpes, cum ascende-
 ret quandam Sepem,
 ut vitaret Periculum
 Quod videbat imminere Sibi,
 comprehendit Rubum
 Manibus, atque perdidit
 Volam Senten-
 tiam; & cum foret
 saucia graviter, inquit, ge-
 mens, Rubo, Cum confuge-
 rim ad Te, ut juve-
 ris Mé, Tu nocuisti
 Mihi. Cui Rubus ait,
 Vulpes, errasti, Quæ
 putasti capere Me pa-
 ri Delo quo consuevi-
 sti capere cætera.

THE Fox, when She got up
 upon a certain Hedge,
 that She might avoid a Danger
 Which she saw to hang over Her,
 caught hold of a Bramble
 with her Hands, and pricked
 the Hollow of her Hand with the
 Thorns; and when She was
 wounded grievously, she said, groan-
 ing, to the Bramble, When I have
 fled to Thee, that Thou mightest
 have helped Me, Thou hast hurt
 Me. To whom the Bramble says,
 O Fox, Thou hast erred, Who
 hast thought to take Me with the
 like Deceit, with which Thou hast
 used to take other Things.

MOR.

MOR.

Fabula significat, quòd
est stultum implorare
Auxilium ab Illis, Quibus
est datum à Naturâ potiùs
obesse, quàm predesse.

MOR.

The Fable signifies, that
it is a foolish Thing to implore
Help from Them, to Whom
it is given by Nature rather
to hurt, than to profit.

F A B L E CLXXVIII.

De Vulpe & Crocodilo.

Of the Fox and the Crocodile.

Vulpes & Crocodilus
contendebant de
Nobilitate. Cùm Crocоди-
lus adduceret Multa pro
Se, & jactaret Se
supra Modum de
Splendore suorum Proge-
nitorum; Vulpes subridens,
ait Ei, Heus, Amice,
etsi quidem Tu non dix-
eris. Hec, apparet
clarè ex tuo Corio, quòd jam
multis Annis fuisti de-
nudatus Splendore tuorum
Progenitorum.

MOR.

Fabula significat, quòd
Res ipsa potissimum refellit
mendaces Homines.

THE Fox and the Crocodile
contended concerning
their Nobility. When the Croco-
dile brought many Things for
Himself, and boasted Himself
beyond Measure concerning
the Splendour of his Ance-
stors; the Fox smiling,
said to Him, So Ho, Friend,
although indeed Thou hadst not
have said This, it appears
clearly by thy Skin, that now
many Years Thou hast been de-
prived of the Splendour of thy
Ancestors.

MOR.

The Fable signifies, that
the Thing itself chiefly refutes
lying Men.

FABLE CLXXIX.

De Vulpe & Venatoribus.

Of the Fox and the Hunters.

Vulpes, *effugiens* Venatores, *ac jam defessa* currendo *per* Viam, *Casu* reperit *Lignatorem*, *Quem* rogat, *ut abscondat* Se in *quoquo* Loco: Ille *ostendit* Tectorium; *Vulpes* ingrediens *Id*, *abscondit* Se in *quodam* Angulo. *Venatores* adveniunt, *rogant* *Lignatorem*, *si* videret *Vulpem*. *Lignator* negat *Verbis* quidem, *Se* vidisse; *verò* ostendit *Locum* Manu, *ubi* *Vulpes* latebat; *verò* *Venatores*, *Re* non percepta, *statim* abeunt. *Vulpes*, *ut* prospicit *Illos* abiisse, *egrediens* Tectorio, *recedit* tacitè. *Lignator* *criminatur* *Vulpem*, *quòd*, *cùm* fecerit *Eum* *salvum*, *ageret* *Nihil* *Gratiarum* *Sibi*. *Tunc* *Vulpes*, *convertens* *Se*, *ait* *tacitè* *Illi*, *Heus*, *Amice*, *si* *habuisses* *Opera* *Manuum*, & *Mores* *similes* *uis* *Verbis*, *persolverem* *meritas* *Gratias* *Tibi*.

Mor.

Fabula *significat*, *quòd* *nequam* *Homo*, *et* *si* *pollicetur* *bona*, *tamen* *præstat* *mala* & *improba*.

THE Fox, *flying* from the Hunters, *and* *now* *tired* with running *along* the Way, *by* *Chance* found a *Wood-Cutter*, *Whom* *He* *asks*, *that* *He* *may* *hide* *Himself* *in* *any* *Place*. *He* *showed* the *Cottage*; *The* *Fox* *entering* *It*, *hides* *Himself* *in* *a* *certain* *Corner*. *The* *Hunters* *come* *up*, *ask* the *Wood-Cutter*, *if* *He* *saw* the *Fox*. *The* *Wood-Cutter* *denies* *in* *Words* *indeed*, *that* *He* *had* *seen* *Him*; *but* *He* *showed* the *Place* with his *Hand*, *where* the *Fox* *lay* *hid*, *but* the *Hunters*, the *Thing* *not* *being* *perceived*, *immediately* *go* *away*. *The* *Fox*, *as* *soon* *as* *He* *perceives* *Them* *to* *be* *gone* *away*, *coming* *out* *of* the *Cottage*, *retires* *silently*. *The* *Wood-Cutter* *accuses* the *Fox*, *that*, *when* *He* *had* *made* *Him* *safe*, *He* *gave* *no* *Thanks* *to* *Him*. *Then* the *Fox*, *turning* *Himself*, *says* *softly* *to* *Him*, *Hark* *ye*, *Friend*, *if* *thou* *wouldst* *have* *had* the *Works* *of* *thy* *Hands*, *and* *thy* *Morals* *like* *to* *thy* *Words*, *I* *would* *pay* the *deserved* *Thanks* *to* *thee*.

Mor.

The *Fable* *signifies*, *that* *a* *wicked* *Man*, *al* *bo'* *He* *promises* *good* *Things*, *yet* *He* *performs* *but* *bad* *and* *Wicked* *Things*.

F A B L E CLXXX.

*De Cane vocato ad
Cœnam.*

Quidam Vir, cum parasset opiparam Cœnam, vocavit quendam Amicum Domum; Ejus Canis quoque invitavit Canem Alterius ad Cœnam. Canis ingressus, cum videret tantas Dapes apparatus, lætus, ait Secum, Sanè explebo Me ita hodie, quòd non indigebo comedere cras. Verò Coquus conspiciens, tacitus cecit per Caudam, atque rotans terque quaterque, projecit Illum per Feneſtram. Ille attonitus affurgens Humo, dum fugit clamans, cæteri Canes accurrunt. Ei, atque rogant, quàm opiparè cenaverit: At Ille languens ait, Ita explevi Me Potu & Dapibus, quòd cum exiverim, non vidi Viam.

MOR.

Fabula significat, multa cadere inter Calicem & Labra.

*Of the Dog invited to
Supper.*

A Certain Man, when He had prepared a dainty Supper, invited a certain Friend Home; His Dog also invited the Dog of the other Man to Supper. The Dog having entered, when He saw so great Dainties prepared, joyful, says with Himself, Truly I shall fill Myself so To-Day, that I shall not want to eat To-morrow. But the Cook seeing Him, silent took Him by the Tail, and whirling Him both three and four Times, threw Him thro' the Window. He amazed rising up from the Ground, whilst He flies crying, the other Dogs run up to Him, and ask, how daintily He had supped: But He languishing says, So have I filled Myself with Drink and Dainties, that when I came out, I saw not the Way.

MOR.

The Fable signifies, that many Things fall between the Cup and the Lips.

F A B L E CLXXXI.

De Aquilâ & Homine.

Of the Eagle and the Man.

CUM quidam Homo cepisset Aquilam, Pennis Alarum, avulsis Ei, dimisit Eam morari inter Gallinas. Deinde Quidam, mercatus, munit Alas Pennis: tum Aquila volans capit Leporem, & fert Illum suo Benefactori. Quam Rem Vulpes conspiciens, ait Homini, Noli habere hanc Aquilam Hospitio, ne venetur Te, æque ac Leporem. Tum Homo item evulsi Pennas Aquilæ.

MOR.

Hæc Fabula significat, quod Benefactores quidem sunt remunerandi, verò improbi omnino vitandi.

WHEN a certain Man had taken an Eagle, the Feathers of the Wings being plucked from Her, He dismissed Her to dwell among the Hens. Afterwards a certain Man, having purchased Her, fortifies her Wings with Feathers: then the Eagle flying takes a Hare, and bears Him to her Benefactor. Which Thing a Fox perceiving, He says to the Man, Be unwilling to have this Eagle in Entertainment, lest She hunt Thee, as well as the Hare. Then the Man also plucked off the Feathers from the Eagle.

MOR.

This Fable signifies, that Benefactors indeed are to be requited, but the Wicked altogether to be avoided.

F A B L E CLXXXII.

De Agricola.

Of the Husbandman.

QUIDAM Homo, existens Agricola, cum cognosceret adesse Finem Vitæ Sibi, & cuperet Filios fieri peritos in Cultu Agrorum, vocavit Eos, atq; inquit, Filii, Ego decedo à Vitâ;

A Certain Man, being a Husbandman, when He knew that there was an End of Life to him, and desired his Sons to become skilful in the Tilling of Lands, called Them, and said, O Sons, I depart out of Life:

Vitâ; omnia mea Bona sunt
consita in Vineâ. Illi, post
 Obitum Patris, putantes
reperire hunc Thesaurum in
Vineâ, Ligonibus, Marris,
ac Bidentibus sumptis, fun-
ditus effodiunt Vineam, &
non inveniunt Thesaurum;
 verò, cum Vineâ fuit probè
effossa, produxit longè plures
Fructus solito, atq; fecit
Illos divites.

Life; all my Goods are
placed in the Vineyard. They, after
 the Death of the Father, thinking
to find this Treasure in
the Vineyard, Spades, Mattocks,
and Prongs being taken, entire-
ly dig up the Vineyard, and
do not find the Treasure;
 but, when the Vine was well
dug up, it produced by far more
Fruits than usual, and made
Them rich.

MOR.

Hæc Fabula significat,
quòd assiduus Labor parit
Thesaurum.

MOR.

This Fable signifies,
that daily Labour bringeth forth
Treasure.

F A B L E CLXXXIII.

De quodam Piscatore.

Of a certain Fisherman.

Q Uidam Piscator inex-
 pertus piscandi, Reti
ac Tibiis assumptis, accedit
juxta Littus Maris, atq;
superexistens quodam Saxo
cœpit imprimis tubicinare,
putans, Se capturum esse
Pisces facillè Cantu; verùm
cùm consequeretur nullum
Effectum Cantu, Tibiis
depositis, dimisit
Rete in Mare, ac cepit
perplures Pisces; sed cùm
extraheret Pisces è Reti,
atque perspiceret Eos sal-
tantes, ait non insalsè, O
improba Animalia, cùm tu-
bicinarem, nolistis saltare;

nunc

A Certain Fisherman unskil-
 ful of Fishing, his Net
and Pipes being taken, goes
near the Shore of the Sea, and
standing up on a certain Rock
 He began at first to pipe,
thinking, that He should take
Fishes easily with a Tune; but
 when He obtained no
Effect with a Tune, the Pipes
being laid down, He let down
the Net into the Sea, and took
very many Fishes; but when
He drew the Fishes out of the Net,
and perceived Them dan-
cing, He says, not unwittily, O
wicked Animals, when I pip-
ed. Ye were unwilling to dance;

*nunc quia cesso tubicinare, now because I cease to pipe,
saltatis continuò. Ye dance continually.*

MOR.

*Hæc Fabula docet, quòd
Omnia sunt probè, Quæ
sunt suo Tempore.*

MOR.

*This Fable shows, that
All Things are done well, Which
are done in their own Season.*

F A B L E CLXXXIV.

De quibusdam Piscatoribus.

Of certain Fishermen.

Piscatores profecti
piscatum, & defessi
piscando diu, præterea
oppressi Fame & Mœrore,
quod cepissent Nihil,
cum decernant abire,
ecce, quidam Piscis fugiens
Aliam insequentem Se saltat
in Naviculam. Piscatores
admodum læti comprehendunt
Eum, ac vendunt in
Urbe grandi Pretio.

Fishermen having gone
to fish, and tired
with fishing a long while, besides
oppressed with Hunger and Grief,
because They had taken Nothing,
when They resolve to go away,
behold, a certain Fish flying
another pursuing Him leaps
into the Boat. The Fishermen
very joyful take
Him, and sell Him in
the City at a great Price.

MOR.

*Hæc Fabula indicat,
quòd Fortuna exhibet Id
frequentius, Quod Ars non
potest efficere.*

MOR.

*This Fable shows,
that Fortune offers That
very frequently, Which Art is not
able to eff. &*

F A B L E CLXXXV.

De Inope & infirmo.

Of the poor and infirm Man.

Quidam Pauper, cum ægrotavit, vovit Diis, quod, si liberaretur ab eo Morbo, immolaret centum Boves. Quod Diis volentes experiri, facile reddunt Sanitatem Illi. Igitur liber à Morbo, cum non haberet Boves, quia erat pauper, collegit ossa centum Bovum, & deponens super Altare, inquit, Ecce, nunc persolvo Votum, Quod vovi Vobis. Diis audientes Hec affiunt Ei in Somniis, atq; inquirunt, pergit ad Littus Maris; etenim ibi reperies centum Talenta Auri semoto Loco. Ille expergescit, dum memor Somnii, dum pergit ad Littus, incidit in Latrones, Que spoliant & verberant Eum.

A Certain poor Man, when He was sick, vowed to the Gods, that if He should be freed from that Disease, He would sacrifice a hundred Oxen. Which the Gods willing to try, easily restore Health to Him. Therefore free from the Disease, when he had not the Oxen, because he was poor, He gathered the Bones of a hundred Oxen, and putting them down upon the Altar, He said, Behold, now I pay the Vow, Which I vowed to You. The Gods hearing This stand before him in Dreams, and say, Go to the Shore of the Sea; for there Thou shalt find a hundred Talents of Gold in a secret Place. He having awaked, mindful of the Dream, whilst He goes on to the Shore, falls among Thieves, Who rob and beat Him.

MOR.

Hæc Fabula indicat, quod Mendaces accipiunt Præmia Mendaciorum.

MOR.

This Fable shows, that Liars receive the Rewards of Lies.

F A B L E CLXXXVI.

De Piscatoribus.

Of the Fishermen.

QUIDAM *Piscatores* trahébant *Retē Mari*; *Quod cū sentirent esse grave, lætabantur magnopere, putantes fuisse multos Pisce*; sed, ut traxissent *Retē in Terram, cū perspiciunt paucos Pisce* quidem, verò ingens *Saxum inesse Reti, fiunt tristes. Quidam ex Illis, jam grandis Etate, inquit prudenter Sociis, Estote quietis Animis; quippe Mæstitiā est Soror Lætitia; etenim oportet Nos prospicere futuros Casus, & ut Quis ferat illos levius, persuadere Sibi esse eventuros.*

MOR.

Hæc Fabula significat, quod Qui remiscitur humane Sortis, afficitur minime in adversis.

CERTAIN *Fishermen* drew *their Net* out of the Sea; *Which when they perceived to be heavy, They rejoiced greatly, thinking that there were many Fishes; but, as soon as They had dragged the Net unto the Land, when They perceive few Fishes indeed, but a vast Stone to be in the Net, They become sad. A certain One of Them, now great by Age, says prudently to his Companions, Be Ye of quiet Minds; for Sorrow is the Sister of Gladness; for it behoveth Us to foresee future Mischances, and that any Man may bear Them more lightly, to persuade Himself that They will come to pass.*

MOR.

This Fable signifies, that He who remembereth human Lot, is affected the least in adverse Things.

F A B L E CLXXXVII.

*De Catâ mutatâ in
Fœminam.*

*Of the She-Cat being changed into
a Woman.*

QUædam Cata, capta
Amore cujusdam
speciosi Adolescentis, oravit
Venerem, ut mutaret
Eam in Fœminam. Venus
miserta Illius mutavit Eam
in Formam Fœminæ; Quam,
cum esset valde formosa,
Amator adduxit Domum.
Sed cum sederent simul in
Gubiculo, Venus volens
experiri, si, Facie mutatâ,
mutâset & Mores,
constituit Murem in Medi-
um; Quam cum Illa
prospexit, oblita Formæ &
Amoris, persecta est
Murem, ut cape-
ret; super quâ Re Venus
indignata, denuo mutavit
Eam in priorem Formam
Catæ.

A Certain Cat, taken
with the Love of a certain
beautiful Young Man, besought
Venus, that She would change
Her into a Woman. Venus
having pitied Her changed Her
into the Shape of a Woman; Whom,
when She was very beautiful,
the Lover led Home.
But when They sat together in
the Chamber, Venus willing
to try, if, the Face being changed,
She had changed also her Morals,
placed a Mouse in the Mid-
dle; Which when She
saw, having forgot her Shape and
Love, She pursued
the Mouse, that She might take
Her; upon which Thing Venus
being angry, again changed
Her into the former Shape
of a Cat.

MOR.

Fabula significat, quod
Homo, licet mutet
Personam, tamen retinet
eodem Mores.

MOR.

The Fable signifies, that
a Man, altho' He may change
his Person, yet retains
the same Manners.

F A B L E CLXXXVIII.

*De duobus Inimicis.**Of the two Enemies.*

DUO Quidam habentes Inimicitias inter Se navigabant unâ in Navi. Et cum Alter non pateretur Alterum stare in eodem Loco, Unus sedit in Puppi, Alter in Prorâ. Autem, Tempestate orîâ, cùm Navis esset in Periculo, Qui sedebat in Prorâ rogat Gubernatorem Navis, Quæ Pars Navis foret iuberia prius; & cùm Gubernator dixisset Puppim, Ille ait, Mors nunc non est a cò molesta Mihi, si perspicio meum Inimicum mori prius.

TWO certain Men having Enmities between Themselves sailed together in a Ship. And when the One would not suffer the Other to stand in the same Place, One sat at the Head, the Other at the Stern. But, a Tempest having arose, when the Ship was in Danger, He that sat at the Prow asks the Governor of the Ship, What Part of the Ship, would be hurt first; and when the Pilot had said the Stern, He said, Death now is not so trouble some to Me, if I perceive my Enemy to die first.

MOR.

Hæc Fabula redarguit Inimicitias Hominum; cùm Inimicus sæpius eligit perdere Seipsum, ut perdat Inimicum.

MOR.

This Fable reproves the Enmities of Men; when one Enemy very often chooses to destroy Himself, that He may destroy his Enemy,

F A B L E CLXXXIX.

*De Cane & Fabro.**Of the Dog and the Smith.*

Quidam Faber habebat Canem, Qui, dum Ipse cudebat Ferrum, dormiebat continuò; verò cùm manducabat, Canis statim assurgebat, & sine

A Certain Smith had a Dog, Which, whilst He struck the Iron, slept continually; but when He eat, the Dog immediately rose up, and without

Morâ corrodebat *Quæ*
erant dejecta sub *Menjâ*,
ceu *Ossa*, & *Alia*
hujusmodi. *Quam* *Rem*
Faber animadvertens, ait
ad Canem, *Heus*, *Miser*,
nescio *Quid* *faciam*;
Qui, dum *cudo* *Ferrum*,
dormis *continuo*, &
teneris *Segnitie*; *rursus*
cum moveo *Dentes*, *statim*
sargis, & *applaudis* *Mihi*
Caudâ.

Delay gnawed *those things* which
were thrown down under *the Table*,
as Bones, and *other Things*
of this Kind. Which *Thing*
the Smith minding, *He says*
to the Dog, So *Ho*, *Wretch*,
I know not *What* *I shall do*;
Who, whilst *I strike* the *Iron*,
 sleepest continually, and
art possessed with *Sloth*; again
when I move my *Teeth*, presently
Thou risest, and *flatterest* *Me*
with thy Tail.

MOR.

Fabula *significat*, quod
Socordes & Somnolenti, *Qui*
vivunt ex Laboribus aliorum,
sunt *coercendi* *gravi*
Censurâ.

MOR.

The *Fable* *signifies*, that
the Slothful and Drowsy, *Who*
live out of the Labours of *Others*,
are to be restrained with a *heavy*
Censure.

F A B L E C X C.

De quidam Mulâ.

Of a certain Mule.

QUædam *Mula*, effecta
pinguis nimio *Herdeo*,
lasciviebat nimâ. *Pingue-*
dine, *inquiens* *Secum*,
Equus fuit meus Pater, *Qui*
erat celerissimus *Cursu*, &
Ego *sem* *similis* *Ei* *per*
Omnia. *Pârûm* *pôt* *con-*
tigit, quod *oportuit* *Mulam*
currere quantum *potuit*;
sed cum cessavit *Cursu*,
inquit, *Heu!* *Miseram* *Me*,
Quæ *pu'abam* *Me* *esse* *So-*
berum *Equi!* *At nunc*
me-

A *Certain Mule*, being made
fat with too much Barley,
wanton'd with too much Fat-
ness, saying with *Herself*,
A Horse was *my Father*, *Who*
was swiftest in the *Race*, and
I am like *Him* in
all Things. A little *after* It hap-
pended, that It behoved the *Mu'*
to run as much as *She* *could*;
but when *She* *ceased* from *Running*,
She said, *Alas!* *wretched* *Me*,
Who *thought* *Myself* *to be* the *Off-*
spring of the *Horse!* *But now*
I re-

memini Patrem *fuisse* I remember that my Father was
Asinum. an Ass.

MOR.

Fabula *significat*, quòd
Stulti non agnoscunt Se-
ipsos in prosperis; sed in
adversis persèpe recognos-
cunt suos Errores.

MOR.

The Fable *signifies*, that
 Fools do not know Them-
 selves in *prosperous Things*; but in
 adverse Things *very often* They
 again know *their Errors*.

FABLE CXCI.

De Medico &
 Mortuo.

Of the Physician and
 the dead Man.

Quidam Medicus, Qui
curaverat Ægrotum,
 Qui paulò post moriebatur,
ait illis, Qui efferebant
 Funus, Si iste Vir abstinu-
 isset Vino, & fuisset usus
 Clysteribus, non fuisset
 mortuus. Quidam ex His.
 Qui aderant, ait Medi-
 co *haud infacetè*, Heus,
 Medice, *ista* Consilia
fuèrunt dicenda, cum qui-
bant prædesse, non nunc, cum
vales. Nil.

MOR.

Fabula *significat*, quòd
 ubi Consilium non prodest,
 dare Id' eo Tempore est junc-
 teludere Amicum.

A Certain Physician, Who
 had looked after a sick Man,
 who a little after died,
 said to them, Who bore the
 Funeral, If that Man had abstain-
 ed from Wine, and had used
 Clysters, He would not have been
 dead. A certain One of These,
 Who were present, says to the Phy-
 sician not unwittily, So Ho,
 Physician, those Counsels
 were to be told, when They were
 able to profit, not now, when
 They avail Nothing.

MOR.

The Fable *signifies*, that
 when Counsel does not profit,
 to give It at that Time is truly
 to play upon a Friend.

F A B L E CXCI.

De Cane & Lupo.

Of the Dog and the Wolf.

CUM Canis dormiret ante Aulam, Lupus superveniens statim cepit Eum, & cum vellet occidere Eum, Canis orabat, ne occideret Eum, inquit, Heus, mi Lupo, nunc n li occidere Me; nam, ut vides, sum tenuis, gracilis, & macilentus; sed meus Hærus et facturus Nuptias, ubi, si expectabis parum, Ego manducans opiparè, atq; factus pinguior, ero utilior Tibi. Lupus habens Fidem his Verbis dimisit Canem. Post paucos Dies Lupus accedens, cum reperit Canem dormientem Domi, stans ante Aulam, rogat Canem, ut præstaret. Promissa Sibi Canis inquit, Heus, Lupo, si cepisses Me ante Aulam, non expectaveris Nuptias frustra.

MOR.

Hæc Fabula indicat, quod Sapiens, cum semel viderit Periculum, continuò cavet in futuro.

WHEN the Dog slept before the Hall, the Wolf coming upon Him, presently took Him; and when He was willing to slay Him, the Dog besought Him, that he would not kill Him, saying, So Ho, my Wolf, now be unwilling to kill Me; for, as you see I am thin, lean, and slender; but my Master is about to make a Wedding, when, if you will wait a little, I eating daintily, and being become fatter, shall be more advantageous to Thee. The Wolf having Faith in these Words dismissed the Dog. After a few Days the Wolf coming, when He found the Dog sleeping at Home, standing before the Hall, asks the Dog, that He would perform his Promises to Him. The Dog says, Hark ye, Wolf, if Thou hadst taken Me before the Hall, Thou wouldst not have expected the Wedding in vain.

MOR.

This Fable shows, that a wise Man, when once He hath avoided a Danger, continually takes Care for the future.

F A B L E

F A B L E CXCIH.

De Cane & Gallo.

Of the Dog and the Cock.

CANIS & Gallus Socii faciebant iter; autem *Vespri* superveniente, Gallus dormiebat inter Ramos Arboris; at Canis ad Radicem. Cùm Gallus, ut affolet, cantabat Noctū, Vulpes audivit eum, accurret, & stans inferius regabat, ut descenderet ad se, quod cuperet complecti Animal adeò commendabile Cantu; autem, cùm Is dixisset, ut prius excitaret Janitorem dormientem ad Radicem, ut descenderet, cùm Ille aperuisset; Illo quærenie, ut vocaret Ipsum, Canis profiliens dilaceravit Vulpem.

MOR.

Fabula significat, prudentes Homines mittere Inimicas potentiores quàm se, ad fortiores Astu.

A Dog and a Cock Companions made a Journey; but *Evening* coming on, the Cock slept among the Branches of a Tree; but the Dog at the Root. When the Cock, as He is wont, crowed in the Night, a Fox heard Him, runs to him, and standing below asked, that He would come down to Him, because He desired to embrace an Animal so commendable for Song; but, when He had said, that first He should wake the Porter sleeping at the Root, that He might come down when He had opened; He asked, that He would call Him, the Dog leaping out tore the Fox.

MOR.

The Fable signifies, that prudent Men send Enemies more powerful than themselves, to the more brave by Craft.

FABLE CXCV.

De Ranis.

Of the Frogs.

DUÆ Ranae pascebantur in Palude; autem Aestate Palude siccatâ, querebant aliam; ceterum invenerant profundum Puteum; Quo viso, Altera dixit Alteri, Heus Tu, descendamus in hunc Puteum; Illa respondens ait, Si Aqua aruerit hic, quomodo ascendemus?

TWO Frogs were fed in a Marsh; but in Summer the Marsh being dried up, They sought another; but They found a deep Well; Which being seen, One said to the Other, So ho You, let us descend into this Well; the Other answering says, If the Water should dry up here, how shall we get up?

Mor.

Fabula declarat, quod nullæ Res sunt agenda inconsideratis.

Mor.

The Fable declares, that no Things are to be done inconsiderately.

FABLE CXCV.

De Leone & Urso.

Of the Lion and the Bear.

LEO & Ursus, quum cepissent magnum hinnulum, pugnabant de eo, & vuln-rati graviter à seipsis jacebant defatigati. Vulpes, videns Eos prostratos, & Hinnulum jacentem in Medio, rapuit Hunc, & fugiebat. Illi videbant, sed quia non poterant surgere, dicebant, Heu! miseros Nos, quia laboravimus Vulpi.

THE Lion and the Bear, when They had taken a great Fawn, fought about Him, and wounded grievously by one another they lay down tired. A Fox, seeing Them laid down, and the Fawn lying in the Middle, snatched Him, and ran away. They saw Him, but because They could not rise, They said, Alas! wretched Us, because We have laboured for the Fox.

MOR.

MOR.

Fabula significat, quòd
aliam Alii laborant, Alii
potiuntur Prædâ.

The Fable signifies, that
Some labour, Others
enjoy the Prey.

F A B L E CXCVI.

De CASSITA.

Of the LARK.

CASSITA, captâ Laqueo,
dicebat plorans, Hei!
Mihi misera & infelici,
non surripui Aurum neque
Argentum cujusquam;
autem Granum Tritici fuit
Causa meæ Mortis.

THE Lark, taken in a Snare,
said lamenting! Alas!
to Me miserable and unhappy,
I have not taken away the Gold nor
the Silver of any One;
but a Grain of Wheat has been
the Cause of my Death.

MOR.

MOR.

Fabula tendit in Eos,
Qui subeunt magnum Pri-
culum ob inutile Lucrum.

The Fable tends to Them,
Who undergo great Dan-
ger for unprofitable Gain.

F A B L E CXCVII.

De Leone confecto Senio.

Of the Lion worn out with Age.

CUM Leo senuisset,
ne posset querere Vic-
tum, machinabatur Viam,
qui Alimenta hand desissent
Sibi. Igitur ingressus
Speluncam, jacens, simula-
bat se vehementer ægrotare.
Animalia, putantia se
verè ægotare, accedebant
ad eum Gratiâ visitandi;
Quæ Leo capiens mandu-
cabat singulatim. Cum
jam

WHEN the Lion was grown old,
nor could get his Liv-
ing, He contrived a Way,
how Provisions should not be wanting
to Him. Therefore having entered
the Den, lying down, He feign-
ed Himself vehemently to be sick.
The living Creatures, thinking Him
verily to be sick, went
to Him for the sake of visiting Him;
Whom the Lion taking eat
up singly.

When

SELECT FABLES OF ÆSOP.

occidisset multa Ani- now He had killed many Ani-
, Vulpes, Arte Leonis mals, *The Fox, the Art of the Lion*
tâ, accedens ad Adi- being known, coming to the En-
Speluncæ, stans exte- trance of the Cave, standing with-
rogat Leonem quomodo out, asks the Lion how
et. *Leo respondens* He did. *The Lion answering*
Ei ait, Filia fairly to Him said, Daughter
, cur non ingrederis Fox, why, dost Thou not enter
ad Me? Vulpes ait non in to Me? *The Fox said not*
dè, Quoniam, unwittily, *Because,* my
cerno equidem per plu- Master, I perceive indeed very many
estigia Animalium in- Footsteps of Animals enter-
itium, sed nulla Ve- ing in, but no Foot-
strum egredientium. steps of Them coming out.

MOR.

bula significat, quod
us Homo, Qui pro-
imminentia Pericula,
devitat Illa.

MOR.

The Fables signifies, that
 a prudent Man, Who fore-
 sees imminent Dangers,
 easily avoids Them.

F A B L E CXCVIII.

De Leone & Tauro.

Of the Lion and the Bull.

EO sequens ingentem **A** LION following a great
Taurum per Insidias, Bull by Treachery,
accessit propè, vocavit when He came near, invited
ad Cœnam, inquit, Him to Supper, saying,
ce, acidi Ovem, Friend, I have kill'd a Sheep.
bis Necum hodie, si You shall sup with Me to Day, if
Tibi. Postquam it pleases You. As soon as
buissent, Taurus They had sat down, the Bull
ociens plures Lebetes, seeing many Cauldrons,
Obeliscos paratos, & and Spits ready, and
nullam Ovem Illi, that there was no Sheep for Him,
decedere; Quem was willing to depart; Whom
perspiciens jam abeun- the Lion perceiving now going away,
rogavit cur abiret. asked Him, why He would go.
us respondit, Equidem The Bull answered, Truly
 I do

non abeo de Nihilo, I do not go away for Nothing,
 cum videam Instrumēta when I see Instruments
 parata non ad coquendum prepared not to dress
 Ovem, sed Taurum. a Sheep, but a Bull.

MOR.

Fabula significat, quod
 Artes improborum non
 latent prudentes.

MOR.

The Fable signifies, that
 the Arts of the Wicked do not
 lie hid from the prudent.

F A B L E CXCIX.

De Ægrotō & Me-
 dico.

Of the Sick Man and the Phy-
 sician.

ÆGER, rogatus à Medico de sua Salute, respondit, Se sudasse violenter; Medicus ait, Id fuisse bonum; rogatus ab eodem Medico secundò quomodo inveniebat Se, Ægrotus inquit, Se fuisse comprehensum vehementi Frigore: Medicus quoque ait, Id fore ad Salutem. Interrogatus tertio ab eodem, quomodo reperiebat Se, Ægrotus inquit, Se non potuisse digerere sine magnâ Difficultate. Medicus ait rursus, Id fuisse optimum ad Salutem; deinde, cum Quidam Domesticorum interrogaret Ægrotum, quomodo valeret, ait ille, ut Medicus ait, sunt Mihi multa & optima Signa ad

THE Sick Man being asked by the Physician about his Health, answered, That He had sweated violently; the Physician says, that That was good; asked by the same Physician a second time, how He found Himself, the sick Man said, that He was seized with a vehement Coldness: The Physician also says, that That was for his Health. Asked a third time by the same, how He found Himself, the sick Man said, that He was not able to digest without great Difficulty. The Physician says again, that That was the best for his Health; afterwards, when some One of his Domesticks asked the sick Man, how He did, says He, as the Physician says, there are to Me many and the best Signs for

ad Salutem; tamen disper- *for Health, yet I pe-*
co illis Signis. *rish by those Signs.*

MOR.

Fabula indicat, Assenta-
tores esse culpandos.

MOR.

The Fable shows, that Flatter-
ers are to be blamed.

F A B L E C C.

De quodam LIGNATORE.

Of a certain WOOD-CUTTER.

DUM quidam Ligna-
 tor scindebat Lignum
 juxta Flumen, dicatum Deo
 Mercurio, Securis Casu
 decidit in Flumen. Igitur
 affectus multo Mœrore,
 confidebat gemens juxta
 Ripam Fluminis. Mer-
 curius, motas Misericordiâ,
 apparuit Lignario, &
 rogavit Causam sui Fletûs;
 Quam simul ac didicit,
 afficiens auream Securim,
 rogavit, utrûm esset
 Illa, Quam perdiderat. At
 Pauper negavit esse
 suam. Secundò Mercurius
 detulit alteram, argenteam;
 Quam, cum Pauper
 negaret quoque esse suam,
 postremò Mercurius detulit
 ligneam; cum Pau-
 per assentiret, Illam esse
 suam, Mercurius, cognoscens
 Ilum esse Hominem verum
 & justum, dedit Omnes Sibi
 Dono. Igitur Ligna-
 rius, accedens ad Sotios,
 declarat Quid acciderat
 Sibi.

WHILE a certain Wo-
 d-Cutter cleaved Wood
 near a River, dedicated to the God
 Mercury, his Ax by Chance
 fell into the River. Therefore
 affected with much Grief,
 He sat down sighing near
 the bank of the River. Mer-
 cury, moved with Pity,
 appeared to the Wood-Cutter, and
 asked the Cause of his Weeping;
 Which as soon as He learnt,
 bringing to him a golden Ax,
 He asked, Whether It was
 That, Which he had lost. But
 the poor Man denied that it was
 his. A second Time Mercury
 brought another, a silver One;
 Which, when the poor Man
 denied alio to be his,
 at last Mercury reach'd
 the wooden One; when the Poor
 Man agreed, that That was
 his, Mercury knowing
 Him to be a Man true
 and just, gave Them All to him
 for a Gift. Therefore the Wood-
 Cutter, coming to his Companions,
 declares What had happened
 to Him.

Sibi. Unus à Sociis
volens experiri *Id*, cum
accessisset ad Flumen, dejecit
Securim in Aquam, deinde
consed. flens in Ripâ ;
Causam Cujus Fletus cum
Mercurius audivisset, affe-
rens auream Securim, rogavit,
Illano esset, Quam
perdiderat : Quam, cum
assereret esse suam, Mer-
curius, ejus Impudentiâ cog-
nitâ, nec tradidit Ei
auream, nec suam.

to H.m. One of his Companions
willing to try *It*, when
He came to the River, threw
his *Ax* into the Water, then
He sat weeping on the Bank ;
the Cause of Whose Weeping when
Mercury had heard, bring-
ing a golden *Ax*, He asked,
Whether That was *It*, Which
He had lost : Which, when
He asserted to be his own, Mer-
cury, his Impudence being
known, neither delivered to Him
the golden One, nor his own.

MOR.

Fabula significat, quod
quantò Deus est propi-
tior Probis, existit infe-
stior Improbis.

MOR.

The Fable signifies, that
by how much God is more propi-
tious to the Honest, He is the more
infestious to the Wicked.

F A B L E CCL

*De Medico, Qui curabat
Insanos.*

*Of the Physician, Who cured
the Mad.*

PLures colloquebantur de
superflua Curâ Eorum,
Qui alunt Canes ad Aucu-
pium. Quidam ex Iis
inquit, Stultus Mediolani
visit Hos rectè. Cum
Fabula posceretur, inquit,
Fuit Medicus, Civis Medio-
lani, Qui suscipiebat
sanare insanos, delatos ad Se
intra certum Tempus :
autem Curatio erat hujus
Medi ; habebat Domi-
Aream, & in ea Lacunam
fœtidæ

MANY talked of
the superfluous Care of Them,
Who feed Dogs for Fowl-
ing. A certain Man of Them
says, The Fool of Mediolanum
laughed at Them rightly. When
the Story was demanded, He said,
There was a Physician, a Citizen
of Mediolanum, Who undertook
to cure the Mad, brought to Him
within a certain Time :
but the Cure was of this
Manner ; He had at Home
a Court, and in it a Pond
of stink-

fœtidæ Aquæ, in Quâ ligavit Eos nudos ad Palum, Alios usq; ad Genua, Alios usque ad Ventrem, Nonnullos profundius, secundum Gradum Insaniæ; ac tamdiu macerabat Eos Aquâ, quoad viderentur fieri Mentè. Quidam est allatus inter Cæteros, Quem posuit in Aquam usque ad Femur, Qui cœpit resipiscere post quindecim Dies, & rogare suum Medicum, ut reduceretur ex Aquâ; Ille exemit Hominem à Cruciatu, tamen eâ Conditione, ne egrederetur Aream. Cùm paruisset aliquot Diebus, permisit, ut perambula- ret totam Domum; at ut non egrederetur exterio- rem Januam; (Socijs, Qui erant multi, relictis in Aquâ;) paruit Mandatis Medici diligen- ter; verò stans super Li- men quodam Tempore; (nam non audebat egredi,) vidit Juvenem venientem in Equo cum duobus Canibus, & Accipire; motus Novi- tate Rei; (etenim non tene- bat Memoria Que viderat ante Insaniam;) cùm Juvenis accessisset, Ille inquit, Heus, Tu, oro, res- ponde Mibi paucis: Quid est Hoc, Quo vehen- tis? Inquit, est Equus, Tum

of stinking Water, in Which He bound Them naked to a Stake, Some up to the Knees, Others up to the Belly, some more deeply, accord- ing to the Degree of Madness; and so long He starved Them in the Water, till They seemed sound in Mind. A certain Man was brought among the Rest, Whom He put into the Water up to the Thigh; Who be- gan to repent after fifteen Days, and to ask his Phy- sician, that He might be brought out of the Water; He took out the Man from the Torment, yet on that Condition, that He should not go out of the Court. When He had obeyed some Days, He permitted, that He might walk over the whole House; but that he should not go out of the out- ward Gate; his (Companions, Who were many, being left in the Water;) He obeyed the Com- mands of the Physician diligent- ly; but standing upon the Thresh- old on a certain Time; (for He did not dare to go out,) He saw a Young Man coming on a Horse with two Dogs, and a Hawk; moved with the No- velty of the Thing; (for He did not retain in Memory the Things Which He had seen before his Madness;) when the Young Man came near, He said, So ho, You, I pray, an- swer Me in a few Things: What is This, on Which Thou art car- ried? Says He, It is a Horse. Then

Tum deinceps, Quid vocatur Hoc, Quod gestas Manu, & in quâ Re uteris? Ille respondit, est Accipiter, & aptus Captui Predicam. Tum Infans petit, & Hi, Qui comitantur Te, Qui sunt, & Quid profunt Tibi? At, Sunt Canes, & apti Aucupio, ad investigandum Aves. Autem hæc Aves, Causâ capiendi Quas paras tot Res, cujus Pretii sunt, si conseras. Capturam totius Anni in unum? Cum respondisset paruum, nescio quid, & quod non excederet sex aureos, Infans rogat, Quenam sit Impensa Equi, Canum, & Accipitris? affirmavit Impensam Eorum esse quotannis quinquaginta Aureos. Tum admiratus Stultitiam Juvenis, inquit, oro, abi hinc celer, antequam Medicus redeat Domum; nam si Hic compererit Te, conjiciet Te in suam Lacunam, veluit insanissimum Omnium, & collocabit Te in Aquâ usque ad Mentum.

MOR.

Hæc Fabula ostendit, multas Infantias esse quotidie inservatas.

Then afterwards, What is called This, Which thou bearest on thine Hand, and in what Thing dost Thou use it? He answered, it is a Hawk, and fit for the catching of Partridges. Then the Madman asks, and These, That accompany Thee, What are they, and What do they profit to Thee? He says, They are Dogs, and fit for Fowling, to trace the Birds. But these Birds, for the Sake of catching Which You prepare so many Things, of what Price are They, if You put together the Catching of a whole Year into one? When He had answered a little, I know not what, and that it could not exceed six Guineas, the Madman asks, What may be the Expence of the Horse, of the Dogs, and of the Hawk? He affirmed the Expence of Them to be yearly fifty Guineas. Then having admired the Folly of the Young Man, says he, I pray, go hence quickly, before that the Physician return Home; for if He should find Thee, He will throw Thee into his Pond, as the most mad of all Men, and He will place Thee in the Water up to the Chin.

MOR.

This Fable shows, many Madnesses to be daily unobserved.

F A B L E C C II.

De obstinatâ Muliere, Quæ vocavit Virum pediculofum.

Of the obstinate Woman, Who called her Husband lousy.

QUædam Mulier, supra Modam contraria Vi-
ro, ita ut vellet esse supe-
rior, semel in gravi Alter-
catione cum Eo vocavit
Eum pediculofum. Ille, ut
retractaret illud Verbum,
contundebat Uxorem, cædens
Illam Pugnâ & Calcibus.
Quò magis cadebatur,
eò plùs vocavit Illum
pediculofum. Vir tandem
lassus verberando Illam,
ut superaret Pertina-
ciam Uxoris, dimisit
in Flumen per Funem,
dicens, Se suffocaturum
Eam, si non abstineret
talibus Verbis. Illa per-
stabat nihilò minùs conti-
nuare illud Verbum, quam-
vis fixa usque ad Mentum
in Aquâ. Tum Vir
dèmersit Eam in Flumen,
ita ut non posset loqui
amplius, tentans si posset
avertere Eam à Pertinaciâ
Timore Mortis. At Illa,
Facultate loquendi ademp-
tâ, exprimebat Digitis,
Quod nequibat Ore :
Nam, Manibus erectis supra
Caput, Unguibus utriusque
Póllicis conjunctis, dedit

A Certain Woman, above
measure contrary to her Hus-
band, so that she would be upper-
most, once in a heavy Quar-
rel with Him called
Him lousy. He, that
She might retract that Word,
bruised his Wife, beating
Her with his Fists and Heels.
By how much the more she was beaten,
by so much the more she called Him
lousy. The Man at length
tired with beating Her,
that He might overcome the Ob-
stinacy of his Wife, let her down
into a River by a Rope,
saying, that He would suffocate
Her, if She would not abstain
from such Words. She per-
sisted in nothing the less to conti-
nue that Word, al-
tho' fixed up to the Chin
in the Water. Then the Man
plunged Her into the River,
so that She could not speak
more, trying if He could
avert Her from her Obstinate-
cy by the Fear of Death. But She,
the Faculty of speaking being taken
away, expressed with her Fingers,
What She could not with her Mouth:
For, her Hands being raised above
her Head, the Nails of each
Thumb being joined, She gave
what

quod Opprobrium *potuit* what Reproach *She* could
Viro, illo Gestu. to her Husband, *by that* Gesture.

MOR.

Hæc *Fabula* indicat, *quod*
Quidam retinebunt suam
Pertinaciam etiam *Peticulo*
 Mortis.

MOR.

This *Fable* shows, *that*
 Some will retain their
 Obstinacy even at the Hazard
 of Death.

F I N I S.

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